A WEEKS PREPARATION

Towards a

Worthy Receiving

OF THE

LORDS SUPPER.

After the Warning in the Church, for the Celebration of the Holy Communion.

In Meditations and *P*rayers, for Morning and Evening: For every Day in the Week.

Alſo ſome Meditations to live well after the Receiving the Holy Sacrament.

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Nov. 11th. 1678.
Ex ædibus Lambethanis

THE

PREFACE.

THE Mark at which all good designs and acts take their aim, is the glory of God, and the good of man in order to his Glory; to this scope, this Weeks Preparation to the holy Sacrament, tends,

First to advance God in his Honour; the second to promote the welfare of our Soul's, the stile of it is fit for Closſets, plain and uſeful; the matter is of the greateſt concernment of Chriſtian Religion.

Lamentable are the ruines into which the natures of men are generally faln by their ſins, in not coming to this holy Communion, but walk in by wayes of their own, which are called in holy Scriptures, the wayes of the wicked that broad way that leadeth to deſtruction, being ignorant of the way of Life and Peace

Peace, for Religion is the worſhip or ſervice of God; for which God made man in this World, and for to live happy with himſelf in another World; and the meanſ to be ſo happy, is to ſerve God according to the true Chriſtian Religion of the Church of England, as it is by Law eſtabliſhed, and to believe, do, and pray aright, according to the ſtricteſt Rules of this Religion; let it be humble and diligent, and let the ſervice of God be our great care, and greateſt imployment, we living in ſo good

times in the Arms of ſo good a King, whoſe Juſtice and Wiſdome, we lie down in ſafety under, having now nothing to employ us, but in the ſervice of God, and to live a holy Life, in Peace and mutual Charity, to enjoy the bleſſings of the Government under ſo great ſo good a Prince) if thou be a Child of this Church well taught and trained up in the Knowledge and Obedience of her holy commands and cuſtomes, I hope theſe Meditations and Prayers, may do thy ſoul ſome ſervice, (if thou be a Man or

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Woman of another ſoul, I wiſh thee poſſeſſed with a better ſpirit) and let thy Profeſſion be to contemplate Heaven and contemn Earth, and make it thy Practice and Buſineſs to Live to God, and di for Chriſt, Religion; that is to Believe largely all which God ſayes in his Word, briefly ſum'd up in the Apoſtles Creed, which all Chriſtians receive as the Rule of their Faith, and by the ten commandements we are to govern all our Actions, as the great Rules of our Life, for Solomon, *who is ſo much*

celebrated in Scripture for his VViſdome and Knowledge, hath purpoſely written a Book, the main argument whereof is to enquire, wherein the chief happineſs of man doth conſiſt: in the concluſion, aſſerting every mans greateſt intereſt and happineſſe to conſiſt in being Religious, Eccleſ. 12. *Let us hear the concluſion of the whole matter, fear God and keep his Commandements, for this is the whole of Man; that which every conſiderate Man or VVoman, after all his other diſquiſitions will find to*

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be his chief interest, and that which doth deserve his utmost care and diligence: our Fore-Fathers taught their Children what to do, and what to avoid; and then Men were better. But when Men do strive to become Learned, and care not so much to become good; and now we are taught to dispute rather than to live; but let us live well rather than to talk well, and let us spend that time in Prayer and Meditation, which we throw away upon such useless wranglings,

Bleſſed are the times in which men learn to diſpute well that they may live the better, for ſince Obedience, is the Love of God, and to do well is the Life of Religion: But it is the great deſign of Satan, in a Mallicious envy to Man, if he cannot ſpoil us of our Crown, then to rob us of our Comforts, if he cannot deprive us of Grace, then to bereave us of our Peace.

You are call'd by your Heavenly Father to this Bleſſed Sacrament, that you may have

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a Portion of the inheritance of the Saints in light, that ye might be holy and unreproveable in his ſight in Love, and in Chriſt you are choſen according to the purpoſe and good pleaſure of God; not for our own works and merits, but for the bleſſed Jeſus; for he prayed to his Father to give him them out of the world, when being ready to leave the world and go to the Father, thus beſeeching God to enlarge the Comforts of his holy ſpirit in your heart and to proſper you in your Preparation

to this bleſſed Sacrament, and in all things that concern the bleſſed Hope *of the appearing of Jeſus Chriſt our mighty God and Saviour. I end and reſt.*

Our

Our devout behaviour in the time of Divine ſervice of the Church.

THeſe few following conſiderations I thought good to recommend unto you; not to inſtruct the knowing, but to inform the ignorant, who either enter not Gods houſe at all, and if they do, it may be are not imployed as they ſhould be there; which is an evil they conſider not of, and ſo they offer God no Sacrifice at all; for ſome enter into the Houſe of God without any devotion or reverence, and ſo they offer to God they know not what, ſerve him they know not how nor wherefore. But to correct thoſe evils, that perſons may come to the houſe of God, as they ſhould come, and knowingly, and underſtandingly, and do, what there

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is fit to be done, and if without prejudice thou wilt read, and well weigh theſe conſiderations, I am willing to believe thou wilt not be the worſer; nay, by Gods bleſſing, thy mind may be made more Devout, and ſo thy ſoul much better,

When ye are entring into the Religious Aſſemblies, conſider that ye are entring Gods houſe, that Holy place, where Gods terrible Majeſty is repreſented, which is enough, one would think, to ſuppreſs any unworthy and irreligious actions or thoughts, and therefore keep your feet when ye enter.

They, who do not enter into Gods houſe with all holy devotion, and prepared reſolutions, to offer to him an holy worſhip and ſervice, and to demean themſelves with all the Reverence imaginable; they offer to God a ſacrifice of fools; and all for want of due conſideration: For when our buſineſs is with God, we are to mind our buſineſs, to have our minds, hearts and affections, ſet only upon it, when

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we come into the houſe of God, which is the figure of Heaven we are to leave the earth and the world behind us, and to have our converſation only in heaven; well then conſider what thou art, and what God is, into whoſe ſpecial preſence thou art come, and what is thy buſineſs with him. Thou art a feeble infirm Creature, made up of nothing but wants, and weakneſſes; God is a Creator All-ſufficient to heal thy infirmities to ſupply thy wants, and to manifeſt his ſtrength in thy weakneſs.

Now having ſeriouſly conſidered all that is before mentioned, and having reſolved to do it too, upon ſerious conſideration; for it is Lamentable to think what abſur'd things are done in the time of Divine ſervice; then it will in the next place concern us, when we are all preſent together with pure hearts, and humble voices, let us make our approach to the Throne of Gods heavenly Grace, all meekly kneeling upon our knees:

Having

Having thus ſeriouſly compoſed our ſelves by a deep conſideration of our ſins both confeſſed and acknowledge them to God; to whom we are to make our addreſſes for the pardon of our ſins, and the ſupply of our wants; Being thus, as it were, refreſhed and enlivened by the Confeſſion, and Abſolution, and the Lords Prayer; we are next to proceed, to deſire of God his aſſiſtance to open our lips, that we may praiſe him in the beſt manner; for without Gods grace we can do nothing; it follows next that we ſhould in the moſt chearful poſture, which is ſtanding, exhibit to God our Lauds and Praiſes (in the 95. *Pſalm*;) for all thoſe bleſſings which he hath moſt graciouſly confirmed upon us.

Then ſhall follow the *Pſalms* in order as they are appointed, as the people ſtill ſtanding, and at the end of every *Pſalm*, ſhall be repeated Glory be to the Father, *&c.*

Now the Church gives a kind of reſt

reſt to our devotions, that they tire not. For now we ſhould with all devout diligence, ſober, ſerious, and grave attention hear the firſt Leſſon read out of the Old Teſtament, after the firſt Leſſon is read, all ſtanding ſhall be ſaid, or ſung, the Hymn called *Te Deum laudamus* : We praiſe thee, O God, *&c.* Then ſhall be read the ſecond Leſſon, taken out of the New Teſtament; and after the ſecond Leſſon is ended is ſaid or ſung; Bleſſed be the Lord God of Iſrael; or O be joyful in the Lord, and all ſtanding; Then ſhall be ſung or ſaid the Apoſtles Creed, all the people ſtanding which is a viſible ſign or token of the Profeſſion of the Faith therein contained; the Prayers following, all devoutly kneeling; next is our ſtanding up at the Goſpel which is appointed in our Liturgy; which you may ſee more at large in Mr. *Falkners* Book of the Lawfulneſs of theſe things, and Mr. *Comber*;

Having thus far proceeded in the publick

publick Service in Offering up our Lauds and Praiſes to God in a moſt ſolemn manner the next is hearing of Gods Word devoutly; and now I Pray and beſeech you; for the Love we have to Chriſt, and for your own ſoul ſake, and the Church ſake, to obey all theſe Holy and good Rules; for I have ſeen in the Church the people ſetting in the time of Divine Service, which is a moſt lamentable thing to do, if we conſider we are in that Holy place, where Gods Majeſty is repreſented? and our Lord Jeſus Chriſt who ſhall Judge us all at the laſt day; Therefore let all thoſe that have done ſo beg pardon for it; and be more devout for the time to come; and I pray God to direct thee and to give thee a right underſtanding in all theſe things.

Fare-well.

A

Weeks Preparation

Towards a worthy receiving of the Sacrament of the Lords Supper.

On Munday Morning, and the reſt of the Week, when we firſt awake.

PSal. 13. Lighten mine eyes, O Lord, that I ſleep not in Death.

Epheſ. 5. Awake thou that ſleepeſt and ariſe from Death, and Chriſt ſhall give thee Light.

Pſal. 119. Open thou mine eyes, O Lord, that I may ſee the Wonders of thy Law.

At our first Rising.

IN the Name of our Lord Jesus Christ, who was Crucified for me, I arise from mine own rest, to do him service. He, by his Cross and Passion, save me, bless me, govern me, and keep me this day and for ever, *Amen.*

Psal. 3. I laid me down, and slept, and rose up again, for the Lord hath sustained me. O Lord, I commend this day my Soul and my Body, with all the faculties, powers and actions of them both, beseeching thee to be ever with me, to direct, sanctifie and govern me in the wayes of thy Laws, and in the works of thy Commandements; that through thy most mighty protection, both here and ever I may be preserved in Body and Soul, to serve thee,

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the only true God, through Jeſus Chriſt our Lord, *Amen.*

OUr Father which art in Heaven; Hallowed be Thy Name; Thy Kingdome come; Thy Will be done in Earth as it is in Heaven: Give us this day our dayly bread, and forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us: And lead us not into Temptation, but deliver us from evil,: For thine is the Kingdom, and the Power, and the Glory, for ever, *Amen.*

Mundayes

Mundayes Meditations.

Meditations upon the moſt Holy Sacrament in the Morning.

GOd being an infinite Good, as he hath his being from himſelf, ſo hath he his contentment in himſelf; he hath his Paradiſe in his own boſome, his perfect bliſs in the Eternity of his own fulneſs. And O the immenſity of Gods love unto man; in ordaining him no other felicity then himſelf enjoys, giving himſelf to be mans end, mans happineſs. This than is the comfortable reſt of mans ſoul, Communion with God in Chriſt; O my God, I truſt in thee; my Prayer, O Lord is founded upon Faith, my Faith upon thy promiſes, ſo that becauſe thou art my God, therefore I truſt in thee; yea, becauſe I truſt in thee, therefore thou art my God; my God, otherwiſe, O Chriſt thou wert not

not my Jeſus; but O my Jeſus, who ſaveſt me by thy blood in this thy Sacrament, thou art ſet forth Crucified; and I behold thy wounds, from whence, by the hand of Faith, I pluck forth theſe Comfortable Words of Life, my Lord and my God; my God; mine, for thou haſt pertook of my humane nature, and thou haſt made me to pertake of thy Divine Nature; thou haſt taken upon thee my Fleſh; and thou haſt communicated unto me of thy Spirit; in this thy holy Sacrament thou Communicates Body and Blood Fleſh and Spirit, thy whole Manhood yea the very Godhead too, thy whole, ſelf was Mediatour; therefore thou art my God, and I truſt in thee; I truſt in thee to make good my Right to the Covenant of Grace, to make good my claim to the Heavenly inheritance, even to make good my Communion with thee in all thy fulneſs, a Communion ſo firm, that the the Bread and Wine I eat and drink

is not more really my food, then thou my Jeſus, in whom I believe and truſt, art my God,

It is not that I truſt in mine own Faith, but in thy faithfulneſs; not in mine own Repentance, but in thy Pardon; not in mine own Preparation, but in thine acceptance, in Thee, and in thy Merits, in thy Mercies do I truſt; Let me not then be aſhamed, let me not be diſappointed of my hope, deprived of thy bleſſing; I truſt in thee, by this Sacrament, which I am going to, to be filled with good things Oh let me not be ſent empty away; I truſt in thee as the Rock of my Salvation; Thou my God haſt promiſed, that whoſoever truſteth in thee ſhall not be confounded, be it then unto me according to thy word; and ſeeing thou, O God, mayeſt as ſoon not be, as be unfaithful, make my truſt as firm, as thy promiſe is ſure, and ſo ſhall I not be confounded, as if I had taken a wrong courſe to be ſaved, but, O my Jeſus,

ſus, behold I am coming to thee, another poor *Bartimæus*; ſo blind, that to ſhew me thy wayes thou muſt not onely point them out, but alſo give me eyes to ſee, I am to preſent my ſelf at thy Table, as another impotent Cripple in the Temple; ſo that to lead me in thy truth, thou muſt not only go before me, but give me feet alſo to run after thee: and that thou, my Jeſus, (who art the ſame yeſterday, to day, and for ever) wilt now by a miraculous power of thy grace and truth, even cure my ſpiritual lameneſs and ignorant blindneſs, this is the ground of my hopes, thy promiſes; this is my encouragement, thy Sacrament: in which Sacrament and promiſes thou art exhibited unto my ſoul, as the God of my *Salvation*: In thy Word thou haſt given the Promiſe, and in thy *Sacrament* that Promiſe is ſealed; that thou wilt ſave me from the Paths of Death, and lead me in the way of everlaſting life, and ſo faithful art thou who haſt promiſed.

that ſafer it is for my ſoul to be as low as Hell with a Promiſe, than to be as high as Heaven without it; tho as low as Hell; yet would hope bear me up, and tho as high as Heaven, yet would Preſumption throw me down.

The warning on Sunday before the Communion.

DEarly Beloved, on Sunday next Is purpoſed, through Gods aſſiſtance, to be adminiſtred to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the comfortable Sacrament of the Body and Blood of Chriſt, &c.

The

The Second Part of Mundayes Meditatitations upon the moſt Holy Sacrament: In the Morning.

NOw for our comfortable acceſs to this moſt holy Service, let us call to mind the firſt inſtitution of the ſame; how we have Chriſt his own precept and his promiſe, St. *Matth.* 25. 26. St. *Luke* 22. 19. His precept, *Do this*; his promiſe, *This is my Body which was given for you, this is my blood which was ſhed for you*: as if, here I offer you the benefit of my ſufferings, and leave you a pledge at parting of my deareſt Love, a New Teſtament, a New League or Covenant between God and Man, that God will now think on your ſins in juſtice no more.

Chriſt our Saviour, when the time drew near that he ſhould be betray'd and delivered up unto Death, he Communeth with his Diſciples after this manner, St. *Luk.* 22. 15. I have earneſtly deſired to eat the Paſſover with you, before I ſuffer, and he took Bread and bleſſed it; in like manner he took the Cup. In conſecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the viſible Elements, which he took and gave, declare two things; the one, that he would the morrow following make himſelf an Oblation for the Redemption of many, upon the Altar of the Croſs; the other, that he would become unto the Faithful by this means a Table; in both, God hath the Glory and man the Benefit; the Faithful Communicants do receive that which the word found, to wit, preſervation unto Life everlaſting, both of their Bodies and

and Souls; for the humbled Sinner believing in the Incarnation, Death and Paſſion of Jeſus, and receiving this Bread and Wine in token that God hath given him for our ſins, and that he doth rely on him as his only Redeemer; this doth convey, to ſuch a penitent Believer, all the benefits of the Birth, and the Death of Jeſus; and as the Bread and Wine being received do communicate to us all the ſtrength and comfort that they contain, ſo the worthy Receiver, by apprehending and embracing a Crucified Saviour, draws perſwaſions of his pardon, and encouragement to his Graces, and ſo hath ſpiritually eat the Fleſh, and drunk the Blood of Chriſt; ſo may we rejoyce in his Salvation, and repreſent with gladſome hearts his ſacrifice to God for our expiation; and fix our eyes upon that Glory where he is inthroned; hoping we ſhall one day ſit down with him in the Kingdome

of the Father, and keep a perpetual Feaſt with him in Heaven.

What ſhould hinder us, O my Soul, from going to begin to be ſo happy? Search and try, examine and prove thy ſelf. Haſt thou not a mind to know and do the whole will of God; with all thy heart, and with all thy ſoul, and with all thy ſtrength?

Doſt thou not chooſe to be poor in Spirit, meek, merciful, pure in heart, a Peace-maker, a patient Sufferer for Righteouſneſs ſake? and art thou not deſirous to make an increaſe of all theſe by going to his holy Table; be not diſcouraged then, but know, that the Lord hath choſen him that is godly for himſelf. The Lord will hear when I call upon him. Go and offer the ſacrifices of Righteouſneſs, and put thy truſt in the Lord.

A Prayer on Munday in the Morning, as ſoon as we are dreſſed, for Grace to ſpend the Week and our time well.

O Eternal God, who from all Eternity doſt behold and love thy own glories and perfections infinite, and haſt created me to do the work of God after the manner of Man, and to ſerve thee in this generation, and according to my capacity give me, O Lord, thy grace, that I may be a curious and prudent ſpender of my time this week; ſo as I may beſt prevent or reſiſt all temptation. Let thy Graces ſo perpetually aſſiſt and encourage my endeavours, conduct my will and fortifie my intentions, that I may perſevere in that holy condition which thou haſt put me in by the grace of the Covenant, and the mercies of the Holy Jeſus. O never let me fall into thoſe ſins, and retire to that vain converſation, from which the Eternal and Mer-

ciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Vertue to Vertue, reducing my purpoſes to act, and increaſing my acts till they grow into habits, and my habits till they be confirmed. Let thy preventing Grace daſh all Temptations in their approach; that my hopes be never diſcompoſed, nor my Faith weakened, nor my confidence made remiſs, or my title and portion in the Covenant be leſſened: Take from me all ſlothfulneſs, and give me a diligent and an active Spirit, and wiſdom to chooſe my imployment, that I may do works proportionable to my perſon, and to the dignity of a Chriſtian, and may fill up all the ſpaces of this week, in Meditations upon the moſt Holy Sacrament with actions of Religion and Charity; that when the Devil aſſaults me, he may not find me idle, and my deareſt Lord, at his ſudden coming, may find me buſie in lawful, neceſſary and pious actions, improving my talent intruſted to me by thee, my Lord,

that

that I may enter into the joy of my Lord, to pertake of his eternal felicities, even for thy mercies ſake, and for my deareſt Saviours ſake. *Amen.*

Now repair unto the Publick Service of the Church. If not, read the Pſalms *for the day, and then the Firſt and Second Leſſons at home, and the Prayers, if not before,* &c.

Mundayes Meditations for the Evening upon the holy Sacrament.

COnſider with your ſelf, ſometime before you intend to communicate, that you are invited to come, not only into the preſence, but unto the Table of God; to be one of the Gueſts of the Lord of the whole world. What manner of Love is this, that Heaven hath manifeſted unto us; who can refrain from tears of grief & ſorrow to think of his own ingratitude, & from tears of joy to think of the wonderful kindneſs of the Lord: Can you look on him who was pierced

for our ſins, and not lament and mourn? Can you ſee his bleeding wounds, and not be troubled? No pious heart can be ſo hard: And yet, when you conſider, that by thoſe ſtripes you are healed; that he hath waſhed us from our ſins in his blood: that faithful ſouls may take Sanctuary in his wounds, and be ſecure and ſafe, you cannot chooſe but rejoyce in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love: and left unto us from the love of our beloved Saviour; it is convenient, that to put away the ſuſpition of ingratitude, it be received and handled with love, chiefly, ſeeing we can requite in no other thing, the love declared in ordaining this Sacrament, ſo full of love, than by love: Of which love, God would that we ſhould diſpoſe, and ſo change it into what we ſee moſt pleaſing to him; whereupon Chriſt our Saviour, while he giveth us a token of his higheſt love, with his grace, with ſo many merits of his preachings

chings, labours, faſtings, prayers: So we, when we give to God our love, we do give him all things which we have moſt precious: Hence it cometh, that God doth more eſteem, and that more worthily too, of this one love, than of all other things in the world; neither doth he require any other thing of us, when elſewhere he ſaith, *Prov.* 23.26. *My Son give me thy heart*; that is to ſay, the love which is thine. Chriſt to ſhew his love toward us has given us of his own bread, and of his own Cup; nay, he hath given us his own Body as Bread, his own Blood as Wine, for the nouriſhment of our Souls.

Conſider how great care our Saviour hath ſhewed towards us, in inſtituting this Sacrament; and beſtowing it on poor Sinners, this was pure love indeed: ſeeing nothing could be given more excellent, and more dear. And ſhall the luſts of the World, O Lord, be greater in my ſoul, than the Love of thee? ſhall the temporary delights

delights of ſin drown the memory of thy glory; in this Holy Sacrament. My Life is but a Span, and yet I beſeech thee, ſhorten that rather than it ſhould be ſpent in a neglect of thee; better this earthly Tabernacle ſhould be diſſolved, than become a Theatre for ſin to revel in; let me pay Nature the debt I owe her, ſooner than perhaps ſhe would call for it, rather than ran in ſcore with thy Juſtice; 'tis better I ſhould die and be loſt in the memory of the World, than forget thee; thou broughteſt me from nothing, not to ſin, but to ſerve thee, at thy Table, and haſt imprinted in me a ray of thy ſelf, that I might not ſeek mine own, but thy will, not purſue the World but Heaven; make me therefore to ſee the ſolid and raviſhing conſolation, that is in ſerving thee; what Joy accompanies thy grace, that ſo I may no longer follow my ſenſe, but my Saviour; it is none of the leaſt ſins of our youth, that we are careleſs and forgetful of Thee, our Creatour; and no wonder we are ſo in-

inſenſible of the Joyes to come, that live in ſuch a conſtant and continued neglect of the Lords Supper. Make me therefore, O my God, to conſider, that had I the fruition of all that I can wiſh, or long for here, I ſhould not only not be ſatisfied, but in the end find how miſerable he is that ſetteth his heart on any thing but thy ſelf; teach me therefore ſo to enjoy the World that I loſe not thee, nor the memory of that bleſſed reward thou haſt promiſed to them that honour Thee. Let every one, meditating on the Love of Chriſt, aſk the queſtion, and make the anſwer with the Prophet, *Pſal.*16.11. What ſhall I give unto the Lord for all the benefits he hath done unto me; I will take the Cup of Salvation, *&c.*

Read the Pſalm *for Evening Prayer: and the Firſt and Second Leſſons for the Day,* &c.

Pre-

Preparation to Receiving of the Sacrament.

THe due Preparation to the Sacrament is by Examination and Prayer; whether thou haſt,

1. A fervent deſire to partake of this Holy Table.

2. Competent knowledge in this high Myſtery.

3. Faith in Chriſts Incarnation, Life and Death.

4. A Conſcience cleanſed by true Repentance.

5. An Heart free from malice and all uncharitableneſs.

He that worthily receiveth, muſt; 1. Examine. 2. Deſire. 3. Know. 4. Believe. 5. Repent. 6. Love.

Let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup. 1 *Cor.* 11. 28.

Bleſſed are they that hunger and thirſt for Righteouſneſs, for they ſhall be

be ſatisfied, St. *Matth.* 5. 6.

Ho every one that thirſteth come ye to the Waters. *Iſa.* 55. 1.

Give us evermore of this Bread, St. *John* 6. 34.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. 1 *Cor.* 11. 29.

I am the Bread of Life, and he that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt. St. *John* 61. 35.

Chriſt dwelleth in us by Faith, *Eph.* 3. 17.

I will waſh my hands in innocency, and ſo I will go to thine Altar, O God, *Pſal.* 26. 16

If thou bring thy gifts to the Altar, and there remembreſt that thy Brother hath ought againſt thee: Leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gift, St. *Matth.* 5. 23, 24.

St. *Matth.* 22. To love God above all

his own ſake. To love all men as our ſelves for Gods ſake, and to do unto others, as we would they ſhould do unto us.

Holy and Good Rules to be obſerved.

The Sacraments of the Church.

The Two truely ſo called (as generally neceſſary to Salvation) are Baptiſme and the Lords Supper.

The Three Theological Vertues.

1 *Cor.* 13. Faith, Hope, and Charity.

Three kinds of Good Works.

St. Matth. 6. Faſting, Prayer, and Almſ-deeds.

Seven Giſts of the Holy Ghoſt.

1. The Spirit of Wiſdom. 2. And Underſtanding. 3. The Spirit of Counſel.

ſel. 4. And Ghoſtly ſtrength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a holy and a godly fear.

The Twelve Fruits of the Holy Ghoſt.

Love, Joy, Peace, Patience, Mercy, Goodneſs, Long-ſuffering, Meekneſs, Faith, Modeſty, Shamefac'dneſs, Sobriety.

The Seven Spiritual Works of Mercy.

1. To inſtruct the ignorant, *S. Matt.* 18.
2. To correct Offenders, *S. James* 5.
3. To counſel the doubtful, *Gal.* 6.
4. To comfort the Afflicted, *Prov.* 27.
5. To ſuffer injuries with Patience, *Eccleſ.* 5.
6. To forgive offences and wrongs, *Rom.* 15.
7. To Pray for others, *St. Mark.* 11.

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Seven Gifts of the Holy Ghoſt.

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The Six Corporal Works of Mercy.

1. To feed the hungry, and to give drink to the thirſty. *St. Matth.* 15.
2. To cloath the naked, *St. Mat.* 25.
3. To harbour the Stranger and Needy, *Tobit.* 1.
4. To viſit the Sick, *Eſay* 58.
5. To miniſter unto Priſoners and Captives, *Tobit.* 12.
6. To bury the Dead.

The Eight Beatitudes.

St. Matthew 5.

1. Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.
2. Bleſſed are they that mourn, for they ſhall receive comfort.
3. Bleſſed are the Meek, for they ſhall receive the inheritance of the earth.
4. Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied.
5. Bleſſed are the Merciful, for they ſhall obtain mercy. 6. Bleſ-

6. Bleſſed are the pure in heart, for they ſhall ſee God.

7. Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

8. Bleſſed are they that ſuffer perſecution for Righteouſneſs ſake; for theirs is the Kingdom of Heaven.

Seven Deadly Sins.

1. Pride. 2. Covetouſneſs. 3. Luxury. 4. Envy. 5. Gluttony. 6. Anger. 7. Sloth.

The Seven contrary Vertues.

1. Humilty. 2. Liberality. 3. Chaſtity. 4. Gentleneſs. 5. Temperance. 6. Patience. 7. Devout and Earneſt ſerving of God.

The Four Laſt Things.

Death, Judgement, Hell, and Heaven.

A Prayer for Munday Evening for Preparation to receiving the Holy Sacrament.

O Lord! I do here caſt down my ſelf before thee, O caſt me not away from thee; I cannot ſtand at the Bar of thy Juſtice, I do therefore lie down at the Foot-ſtool of thy Mercy, I do condemn my ſelf for my ſins; Lord, do not thou judge me; but conceal my ſins in my Saviours blood, I do muſt humbly confeſs and bewail my wretched Nature, and wicked Life before thee, for my thoughts, deeds, and words paſt; my Conſcience cryes out againſt me *. So vain, ſo vile, ſo foul, and ſo ill have they been before thee. Waſh my ſoul, O Lord, in the ſtreams of thy Mercy, tho as red as Crimſon and Scarlet; thou haſt

* *Here think of particular Sins*

haſt promiſed the Penitent, they ſhall be white as Snow: O acquit this penſive ſoul of mine, I beſeech thee, and for the time to come, let thy holy Spirit aſſiſt me to live with more conſcience, and leſs ſin before thee; lighten my mind with a ſight of thy Truth, and fire my heart with a love to thy Sacrament, that the vanities of the Earth may be my ſcorn, and the glory of Heaven the only ambition that take me; and thy fear my only care; as the way to that glory, for the more I ſerve thee, the more is my bleſſing on Earth, and will be my bleſſedneſs in Heaven. Day and night, if I cannot with *Anna* in the Temple, becauſe of my buſineſs and charge in my houſe and the world, yet ſince I am redeemed to ſerve thee all my dayes, let me not deny thee to ſpend this Week holy. Since thou wilt give me Eternity for it, let me beſtow my time upon thee with a good Conſcience at all times: Make me to Watch and Pray, and ſtrive more diligently. And let thy

Holy

Holy Spirit aſſiſt and ſtrengthen me to a victory; let me ſo uſe Thy earthly bleſſings, that they may not hinder me, from coming to thy Table; even for the bleſſed Merits of Him, who overcame the World for me, the Captain of my Salvation, thy Dear Son, Jeſus Chriſt, my Lord. *Amen.*

O Lord God my Keeper, the fountain of all bleſſings, be pleaſed to ſow the good ſeed of thy word in my heart, and water it with the dew of thy divineſt Spirit; that while I exerciſe my ſelf in it day and night, I may be like a tree planted by the water ſide, bringing forth in all times and ſeaſons the fruits of a holy Life; I am not now mine, but thine; therefore claim me as thy right, keep me as thy charge this Night, and Love me as thy Child, and grant me ſuch health of body, that both in my ſoul and body I may evermore ſerve thee with all my ſtrength and might, through Jeſus Chriſt our Lord. *Amen.*

A Prayer to conclude our Devotions for every day of the Week.

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Sons Name; I beſeech thee mercifully to incline thine ears unto me, who have now made my prayers and ſupplications unto thee: and grant that thoſe things which I have faithfully aſked, according to thy Will may be effectually obtained, to the relief of my neceſſity, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

The Bleſſing.

The peace of God which paſſeth all underſtanding, the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt; be with me now and at the hour of death. Amen.

Tueſday

Tueſdays Meditations.

Meditations upon the Holy Sacrament in the Morning.

MAny there are in the World, who, upon careleſneſs and negligence, are not willing for to give over worldly buſineſs, or to take pains to prepare themſelves to this ſpecial part of the ſervice of God, and abſtain from the Holy Sacrament, when any find theſe wants and defects in themſelves, as many do, they ought to conſider what they ought to do, for fear of further peril: a miſerable caſe it is, that we ſhould, for mean and tranſitory things, neglect Heavenly; let us conſider whoſe creatures we are, why God hath ſent us hither, what he will require of us when we are departed hence, let us not be diſcouraged, but as long as we live let us remember to ſerve God, not only

only in proſperity, but alſo in times of adverſity, if in our earthly affairs we often forget Heavenly, good reaſon it is that in our Heavenly, we ſhould much rather forget all Earthly, and prepare our ſelves to this ſo ſolemn a Sacrifice; let us go, and, if it be poſſible, excite a greater Love in our heart towards our Lord Jeſus then ever we felt before. Let us offer up our ſelves to him with a ſtronger flame of devotion; which may alwayes burn and riſe up higher and higher, till it touch Heaven; and giving me a communion with the God of my Salvation, in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this contemplation of my Saviours Love; how do I behold him through Faith, communicating himſelf unto me in all his fulneſs; and Oh that my Soul could imitate my Saviour: Oh that my heart might return like Love; in giving my ſelf, my whole ſelf unto my Jeſus, ſo that, if I find

not preſent comfort in thy bleſſed Sacrament, yet on thee will I wait; wherefore if thou art pleaſed to defer thy Salvation, for the trial of my Faith, and Love; Oh let not my Faith faint, ſeeing I cannot wait too long for the grace I ſo much deſire, and which I am aſſured I ſhall at laſt obtain, for the Lord is good; and where, oh my ſoul, canſt thou better taſte the goodneſs of the Lord than in this bleſſed Eucharist? the ſacred feaſt of the Lords goodneſs; the Saints of Old, how have they come from this thy Table ſatisfied with good things; and ſtrong to reſiſt the temptations of Satan! why art thou ſo heavy, O my Soul, and why art thou ſo caſt down within me? is it becauſe thou haſt broken the Covenant of thy God, and that by thy ſin, be it ſo, yet will not the Lord, who is good, be as gracious to his Enemies, as he requires us to be to ours: Our Lord and Saviour Chriſt Jeſus, bleſſed for ever, he comes to ſeek thoſe that are loſt, to raiſe thoſe that are

faln,

ſaln, ſo that as ſure as the Lord is good and upright, merciful and faithful, ſo ſure it is he will not caſt off the penitent, he will not reject the humble, but will teach even ſinners in the way, be it ſo then, and let my ſoul raiſe it ſelf on the Wing of Prayer, and approach the Throne of Grace in this bleſſed Sacrament, which is our beſt and choiceſt proviſion for our ſpiritual journey, in this our earthly Pilgrimage to the Heavenly Canaan.

Read the Pſalms *for the Day, and the Firſt and Second Leſſons,* &c.

A Prayer for our Preparation to the Holy Sacrament on Tueſday Morning.

O Eternal God, who wert pleaſed in mercy to look upon us, when we were in our blood, to reconcile us when we were Enemies, finding out a

remedy for us, which Mankind could never ask, even making an attonement for us by the death of thy *Son*. O let me never fall into thoſe ſins, and retire to that vain converſation, from which the Eternal and merciful *Saviour* of the World hath redeemed me; but let thy preventing Grace daſh all Temptations this week in their approach; let me grow in Grace, adding Vertue to Vertue, reducing my purpoſes to act, and increaſing my acts till they grow into habits, and my habits till they be confirmed. O God be pleaſed to impart unto thy Servant a ray of thy heavenly light; open mine eies, and ſet all my ſins before my face, that I may ſpeedily, and earneſtly, and perfectly repent and forſake them all; give me a ſight of my infirmities, that I may watch againſt them; and whatſoever is wanting in me towards the underſtanding of any thing whereby I may pleaſe thee and perfect my duety; I beg of thee to reveal that alſo unto me. O that I may feel ſuch a ſtrong ſenſe of thine in-

incomprehenſible Majeſty preſſing upon my heart, that may bear down all other thoughts this week and the reſt of my life. I dedicate my ſelf abſolutely to thy obedience, and let me never be ſo unreaſonable as to return to thoſe ſins, which are the burthen of my heart, and grieve thy Holy *S*pirit, which rent the fleſh and ſhed the blood of the Lord Jeſus; and which I have ſo often and ſo ſolemnly proteſted againſt, be pleaſed therefore, O my deareſt Lord, to create in thy *S*ervant, a great hunger and thirſt after the things of thy Kingdom and the righteouſneſs of it, that I may long for the Bread of Heaven, thirſt after the Fountain of *S*alvation, and as the Hart panteth after the Brooks of Water ſo my *S*oul may deſire thee, O Lord: O Kindle ſuch a holy flame in my *S*oul, that it may be meat and drink to me to do thy Will; loving thee above all things in the World, worſhipping thee with the humbleſt adorations, and frequent addreſſes continually feeding upon the

apprehenſions of thy divine ſweetneſs, and eternal love and joy in Heaven, to which I humbly hope to be brought by thine infinite mercies in him, who hath taught me to call thee Father, and to ſay, when I pray,

Our Father which art in, &c.

Preparation before the Sacrament, and the neceſſity of it, for Tueſdays Evening.

PReparation is a means to get the heart in Order for receiving of the Bleſſed Sacrament: take heed to thy foot when thou comeſt into the Houſe of God; but *Eccleſ.* 5. 1. if ſuch heed muſt be taken when we come to the Houſe, how much more when we come to the Table of the Lord, ſanctifie your ſelves (ſaith *Samuel*) and come with me to the Sacrifice. Sanctification is pre-

preparatory to Eating of the Sacrifice, and no leſs in our feeding on that great Sacrifice for ſin, to which all the Moſaical were but ſhadows, it was a Saint like ſaying of *David*, *Pſal.*26.6. I will waſh my hands in innocency, ſo, will I compaſs thine Altar, O Lord. Too many are as ignorantly bold in this, as the Diſciples in another caſe, Are you able (ſaith Chriſt) to drink of the Cup that I ſhall drink of; we know how roundly, but raſhly they anſwered, we are able, St. *Matth.*20.22.

Some poor wretches, if we aſk them are ye able, are ye fit to receive Chriſt in the Sacrament at his Table, they are ſo confident of their worthineſs and ability, that they are offended at the very queſtion; whereas the Lord knows they never yet beſtowed one poor hour in examining their ſtate, and preparing their hearts for ſo ſolemn a work, for according to a man's Preparation will be his profit. Preparation is the Seed receiving the

harveſt. He that ſowes nothing reaps nothing, and he that ſowes ſparingly, ſhall reap ſparingly, 'Tis in receiving as in Praying, he that prepares his heart to pray, finds God with a ready Ear. God enlargeth his Hand to Receivers; Open thy mouth wide and I will fill it, *Pſal.* 18. 10. *Joſeph* ſaith to his ſervants, fill the mens ſack with food as much as they can carry, *Gen.* 44. 1. How much more will our bleſſed Jeſus be liberal to us in the Holy Sacrament, draw near to God, and he will draw near to you, (*James* 4.) and the greater bleſſing ſhall we carry away with us from theſe Mines of Bleſſing. A Holy Life is a perpetual Sacrifice, and he that ſo lives keeps his heart as an Holy Altar, always warm and glowing within him, a circumſpect Life makes us both fit and deſirous to converſe with God every day; good Actions beget in us greater longings after Grace, and good deſires makes us ſtill do well, out of hope to have more grace; when a good man lifts up his heart to God, he draws down

God

God into his Soul, the ſweetneſs of ſuch converſes with God, and the power of his Grace conſequent upon our hearty deſires, engages and enables us to a holy converſation of a godly life; the happineſs of which is ſo great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yet conſider that it is a very dangerous thing for thoſe, who fear God, to neglect attending on this Ordinance. How hard went it with thoſe, St. *Matth.*25. who being invited came not to the Supper; 'tis very dangerous to reject or neglect the Lord's bounty. There is a puniſhment for them who ought to come, and come not; as well as for thoſe who come not as they ought.

No man can come ſo worthily as he ought, do we what we can, too much dulneſs, deadneſs and diſtraction will be our companions; but yet this is our encouragement, that if the Lord ſees a man ſet himſelf ſeriouſ-

ly to a preparation, he will bear with may failings. *Hezekiah* prayes, The good Lord pardon every one that prepares his heart to seek God, the Lord God of his Fathers; though he be not cleansed according to the preparation of the Sanctuary. And what was the success of this Prayer? And the Lord healed the People; and they kept the Feast with gladness. Behold how gracious the Lord is to such whose hearts are set on Preparation for his Ordinances. Let us this Week set our hearts in order to serve God, for our coming to the Lords Supper, and consider how well pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the dayes of our Life.

2 *Chron.* 30. 18.

Read the Psalms *for the Evening Prayer and the first and second Lesson for the Day*, &c.

Tueſday Evening: A Prayer for our Preparation to the Holy Sacrament.

O my dear Lord, and merciful Father, which, according to the multitude of thy mercies, doſt put away the Sins of thoſe which truely repent, and remembreſt them no more; open, O Lord, I beſeech thee, the eyes of thy mercy upon me, thy moſt unworthy Servant, who in heart earneſtly deſireth pardon and forgiveneſs of all my ſins and offences; the total ſum whereof, is the breach of all thy Commandments, both in thought, word, and deed; thy bleſſings and benefits I have abuſed; thy judgements and puniſhments not feared, the means of my own Salvation utterly neglected:

But, O Lord, with thee there is mercy, that thou mighteſt be feared; thou art a God of all comfort, merciful and lov-

ing, ready and willing to hear all penitent Sinners, that in heart are ſorrowful for their ſins. It is ſome ſmall comfort to me, that I am ſomething confounded and aſhamed in my own thoughts. Thou haſt not taken, I hope, thy holy Spirit from me, thou wilt not forſake the Work of thine own hands; but perfect that which concerneth me. As thou haſt begun a good work in me, (this week) ſo thou wilt finiſh it, I humbly hope, to the day of Jeſus Chriſt. Turn my heart, Good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy pardon alone which I deſire; but that I may be throughly renewed and changed in my mind, will and affections. I long for a ſtrong and ſettled apprehenſion of thee, to over-awe and rule me in every thought, word, deſire and action of my whole Life. In the name therefore of Jeſus Chriſt my bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-Seat, that

Pſal. 138. 8.

that for his only ſake, thou wilt have compaſſion upon me; I ſubmit my ſelf to thy goodneſs, beſeeching thee not to let my ſins be a Cloud between my Prayer and this pity; but forgive and forget all my tranſgreſſions, all my miſdoings, let them be ſins of what condition ſoever, whether ſins of my youth, or ſins of my age, ſins of my body or ſins of my ſoul, ſecret or open ſins, notorious and preſumptuous ſins, ſins of pride, envy, hatred, malice, *&c.* Good Lord remit them all, and of thy great goodneſs grant me perfect remiſſion and abſolution for the ſame.

And now, O Lord, that I am (on *Sunday* next) to receive the bleſſed Sacrament of the body and blood of Jeſus Chriſt, how ſhall I that am ſo great a ſinner, duſt and aſhes, dare to preſume to approach thy Table; thou O Lord in thy Goſpel left us a command, *Come unto me all ye*, &c. Which command I obey, waſh me throughly from my wickedneſs, and cleanſe me from my

my ſin, and of thy gracious goodneſs, direct me in this great Action, with a reverent and awful fear of thy Majeſty, that all the faculties of my ſoul and body may be intent rightly to apprehend, and joyfully to receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the vertue, fruit and benefits of the death and paſſion of my Saviour; and by the ſame the remiſſion of all my ſins, and everlaſting Salvation, through Jeſus Chriſt our Lord, *Amen.*

Wedneſdays

Wednesdays Meditations.

Meditations upon the Holy Sacrament in the Morning.

AND when God gave his Son to the World, it could not be, but he ſhould give us all things elſe: and therefore this bleſſed Sacrament is a conſigning us to all felicities, but as it was at firſt, ſo it hath been ever ſince; Chriſt came into the World, and the World knew him not: ſo Chriſt hath remained in the World by the communications of this Sacrament, and yet he is not rightly underſtood, and leſs truely valued. But Chriſt may ſay to us, as once to the Woman of *Samaria*, *Woman, if thou didſt know the Gift of God, and who it is that ſpeaks to thee, thou wouldſt ask him*; and ſo if we were ſo wiſe or ſo fortunate to know the

the excellency of this gift of the Lo it would fill us full of wonder and adoration, joy and thankfulneſs, for the love of our deareſt Lord is written in the Largeſt Characters of Pleaſure and delight: that in the Holy Sacrament, we may taſte and ſee how gracious our Lord is, no Love can be greater than that which is ſo beatifical as to beſtow the greateſt good; and ſuch was the charity of our Lord, who brings health to us in this Holy Sacrament, and life to, giving us the Bread of *Paradiſe*, at the ſame time yielding food, and health, and pleaſure: *L*ove deſires to do all good to its beloved object, and that is the greateſt *L*ove, which gives us the greateſt bleſſings: And this Sacrament Chriſt deſigned to that purpoſe, that he, who is not preſent to our eyes, might alwayes be preſent to our Spirits: *L*ove demands love again, and to deſire to be beloved is of it ſelf a great argument of love; and as God cannot give us a greater bleſſing than his love; ſo what greater

ter demonſtration of it can he make to us, than to deſire us to love him with as much earneſtneſs and vehemency of deſire; for *L*ove hath no expreſſion beyond this, that it deſires to be united unto its object. *L*et it be our great deſire and love too, to come to this Holy Sacrament; for now the *L*ord our God calls upon us; not only to be nigh unto him, but to be all one with him; what Nation is ſo great, who hath God ſo nigh unto them, as the *L*ord our God is in all things for which we call upon him; let us do honour to God, to expreſs the homage and duty of us his ſervants, to acknowledge his ſupreme dominion, to give him thanks and worſhip, to beg pardon, and for bleſſings and ſupply of all our needs. *L*et us go, O my Soul, and declare before Angels and Men, that we are Chriſtians indeed, and mean to live and die in his holy Religion. And let us now take ſhame to our ſelves, that we have at any time lived ſo as to contradict our belief, but

let

let us fully reſolve to love him better and better by coming to his Table; he hath invited thee, he expects thee, he loves to ſee thee there; and will make thee know that he loves thee, and delights to do thee good. Raiſe up thy ſelf, O faithful Soul, and love that chief good in whom are all goods, without whom there is no other true good. Why ſhould we forſake the Fountain, and follow the current; but the Fountain is ſtill in God; let us come to the Holy Sacrament, and we ſhall find the Fountain. O let us ask of our *Lord* Jeſus, and he will give thee living water, ſpringing up into everlaſting life: This is life eternal, to know and acknowledge thee, the onely true God, and Jeſus Chriſt whom thou haſt ſent; and therefore if thou canſt confeſs with thy mouth the *Lord* Jeſus, and believe in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved. O give thanks therefore unto the *Lord*, for he is gracious, for his mercy endureth for ever;

St. Joh. 4. 14.

ver; and let us ſay with a great joy, lo, I come to thy Table according to hy command.

Read the Pſalms *for the day, and the firſt and ſcond Leſſon*, &c.

Wedneſday Morning: A Prayer of Confeſſion of Sins to God, before the receiv- the Holy Sacrament.

O Almighty God, I thy poor ſinful Creature, full of anguiſh and confuſion for my offences againſt thy Majeſty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy purity; for my ſins are more in number than the hair upon my head, and my heart hath failed me.

Lord be merciful to me a Sinner.

I have not lived according to thy will, but in the vanity of my own thoughts, in contempt of thy Holy Word

Word and Commandments; I have not loved thee, my God, with all my heart, nor feared thee with all my ſoul, nor ſerved thee with all my might, nor loved my neighbour as my ſelf.

Lord be merciful to me a Sinner.

I have been negligent in performance of my charge, idle in doing my duties in thy holy Sacraments and Exerciſes of Religion, indevout in my prayers, weary of their length,

Lord be merciful to me a Sinner.

I have provoked thy wrath againſt me, by accuſtoming my ſelf to do the work of the Fleſh, and rejecting the good motions of the Spirit. Wo unto me rebellious Wretch, that I have committed theſe wicked acts againſt thee, ſo loving, ſo good, ſo gracious a God; to the utter deſtruction of my ſoul, without thy mercy in Chriſt Jeſus.

Lord be merciful to me a Sinner.

I have made my ſelf guilty in not depending on my God for ſupply of my wants,

wants, neglecting to labour, and expecting I ſhould be ſupported in idleneſs, not looking up to thee, O God, for a Bleſſing on my honeſt endeavours; not having a high eſteem of thee, my God, and not ſubmitting obediently to act thy will.

Lord be merciful to me a Sinner.

I have not with care read thy Holy Scripture, and not marking when I do read, but I have followed the pomps and vanities of this world, and its ſinful cuſtomes, not calling my ſelf daily to account for my ſins.

Lord be merciful to me a Sinner.

O Lord let me not add to that heap of Sins which I ſtand guilty of, I am confounded with the multitude of them, and the horrour of their remembrance, but give me grace, O Lord, to paſs this Week and the reſt of my life innocently, that neither in thought, word or deed, any offence may pollute my Soul. I acknowledg, O Lord, that I

am

am vile, but yet redeemed with thy precious blood, I have been dead in treſpaſſes and ſins, but thou art my reſurrection and my life. Thou, O *L*ord, loveſt to ſhew mercy; thou that ſparedſt thy ſervant *Peter*, that denied thee thrice; thou that didſt caſt ſeven Devils out of *Mary Magdalen*, and didſt not condemn the Woman taken in adultery, and didſt bear the Convert Thief from the Croſs to the joys of Paradiſe. Behold me, O *L*ord, a fit object for thy pity, my ſins are ſo great and many, that to forgive me will be an act of glorious mercy; let thy holy Spirit lead me from the errours of my wayes into the paths of righteouſneſs, to great degrees of Repentance, and through all the parts of a Holy *L*ife to a godly and a holy death. Grant this, O Bleſſed Jeſu, for thy mercies and for thy pity ſake, *Amen*.

O Lord God, into thy hands I commit my Body, Soul and Spirit, my thoughts, words and works; all that I am, all that I have, desiring wholly to be thine. O my God, gracious and merciful, accept me in thy Beloved, Jesus Christ, in whom alone thou art well pleased, and for his sake let me not go from before thee without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace. To come Holy to thy Table, a Blessing of thy favour and of thy love in the Lord Jesus. Thus, Lord, say of me, thou hast blessed me, and that I shall be blessed for ever, *Amen*, *Amen*.

Medita-

Meditations upon the Holy Sacrament, for Wedneſday Evening.

COnſider that the Devil cannot endure the uſe of this profitable Sacrament; for he knoweth how much it is of force to attain Bleſſedneſs, from whence he for his pride fell; and he hateth the Sacrament, for in it is repreſented our Saviours Paſſion, by force whereof, he is thruſt from the tyranny which he would exerciſe upon us, that whereas the Holy Sacrament is numbred among the greateſt benefits given to us of God in this life, that we do in nothing more, avoid the tokens of ungratefulneſs, than by often communicating the ſame benefits, *do this in remembrance of me*; Dear Jeſus, I had been undone for ever but for thee: For thee then, and for thy ſake, what is it which I ſhould not do? As if it were a benefit to him, when we benefit our ſelves

ſelves. O Lord, what is it, thou wouldſt now have me to do, for thy Deſires are my Commands: there is Authority enough in thy Love, for me to do what thou ſhalt pleaſe; ſpeak Lord then, thy Servant heareth, whatever thy will is, that will I do.

Let us humbly beg leave of him, his mighty Grace to confirm in us our reſolution, that ſo we may alwayes maintain in our Soul's this hope of his pardoning Love; ſince thou, O Lord, art ſo forward to do us good, to beſtow thy bleſſing unaſked, to die for us, when we deſired it not, to inſtitute this feaſt, which we never expected, to ſend thy Miniſters to call us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Miniſtry, and preſent in what Sacrament; and we muſt not look for him in the high wayes of Ambition and Pride, of Wealth or ſenſual Pleaſures; theſe things are not found in

the Houſe of his Father, neither may they come near his dwelling.

But if we ſeek for Chriſt, we ſhall find him in the Methods of Virtue, and Love, and in the paths of Gods Commandments; in the Houſes of Prayer, and the Offices of Religion; in the Perſons of the Poor, and the retirements of an afflicted Soul; we ſhall find him in Holy Reading and Pious Meditation, in our Penitential ſorrows, and in our time of Trouble, in Pulpits, and upon Altars, in the Word, and in the Sacraments; if we come hither as we ought, we are ſure to find our Beloved, him whom our Soul longeth after.

Sure enough, Chriſt is here, let me take the boldneſs now to aſk ſomething of thee, O do not deny me the continuance of thine Almighty grace. Take not thy holy Spirit from me; but let it be my conſtant Companion, my Guide, my Helper, my Comforter for ever. Thou thy ſelf haſt told us, that (in St. *John* the 10*th*.) it ſhall be

be given to thoſe that aſk it; and that becauſe thou liveſt, we ſhall live alſo. O do not let me loſe what thou haſt done already, for want of doing ſomething more. Perfect that which concerneth me: forſake not the work of thy own hands. Hold me up and I ſhall be ſafe: and I will have reſpect to thy Statutes continually. Order my ſteps in thy Word, and let not any iniquity have dominion over me. I intreat thy favour with my whole heart: be merciful unto me according to thy Word.

Pſal. 138, 8. 119. 117. 133, 58.

Read the Pſalms *for the Evening Prayer, and the firſt and ſecond Leſſons for the Day,* &c.

A Prayer for Wedneſday *Evening, for our Preparation to the Holy Sacrament.*

O Lord Jeſu Chriſt, who for the Memorial of thy Bloody Sacrifice haſt ordained a Sacrament in thy Church, to Commemorate Thee, and convey and ſeal to our Souls the benefits of thy bleſſed Body and Blood; let me give due Memory to thy Death, in Preparing and putting my Soul in order when I come, that thou mayſt accept me and my Coming. O Lord, let me not once dare to think of preferring Satan and Sin before Chriſt and Heaven, ſo as to keep away from thoſe thy great Myſteries and Mercies, becauſe I am loath to part from any beloved ſin when a Saviour calls; let not my greateſt, and thy vileſt enemies prevail with me

me to keep away, but make me willing to part with the deareſt boſome corruptions, that I may partake of thy heavenly benediction; let not any bleſſings that thou haſt beſtowed upon us in earthly things, make us to forget the dependance we have upon thee for them; or the great need we have of thy Heavenly Mercy; and make us always to eſteem it our greateſt honour to honour and ſerve thee, and to enjoy thy favour; Oh, let not my ſins, though great and many, affright me from thee, becauſe I am unworthy of thee; but let the humble ſenſe of them drive me to thee, becauſe I have great need of thee; who art the great Phyſician of our ſouls, whoſe blood is balſome for the moſt deadly wounds, who hath both the ſkill and the will to cure and to heal the moſt deſperate diſeaſes of thoſe that with penitent hearts ſeek unto thee for recovery and relief: let all my wants drive me unto thee for ſupply; who calleſt not thoſe that

are perfect or righteous, but ſayeſt, Come unto me all ye that labour and are heavy laden, and I will give you reſt. O Lord, I deliver up my ſelf abſolutely to thy Divine Will, with all my heart, deſiring and purpoſing to live in ſtedfaſt union and conformity to thy Holy Commandments; that I may have no ſatisfaction, but in a holy Conſcience, no pleaſure but in Religion, no joy but in God, and with ſincerity and zeal, heartineſs and ingenuity, I may follow after righteouſneſs, and the things that belong unto my peace, until I ſhall arrive in the Land of Eternal Peace and Praiſes, where thou liveſt and reigneſt for ever, World without end. *Amen.*

Thurſdays Meditations.

Meditations upon the Holy Sacrament in the Morning.

A Soliloquy.

O Moſt good and gracious Jeſus, thou, before thou ſhouldeſt ſuffer, didſt bequeath a moſt excellent good thing unto thy Children, as a Fatherly Legacy, leaving for us thy moſt ſacred Body to be our Meat, and thy moſt precious blood to be our drink; O thou true food of my ſoul! receive me, who am to receive thee; quicken me with thy Spirit, feed me with thy fleſh, ſatisfie me with thy Blood, and let me receive Life from thee to act and live unto thee, O my Lord, give me an heart, that may think on thee, a mind that may love thee, a ſoul that may remember thee, an underſtanding

to know thee, and reaſon alwayes to ſtick faſt unto thee; Let me find thee, O mine hearts deſire; let me hold thee whom my ſoul doth love: O life for whom all things live: O life, which giveſt me life by which I live, without which I die. O my Lord, let me renew this life of mine in thy holy Sacrament, without which I periſh; where may I find thee, but here. O that I may faint in my ſelf, and depend on thee: O my Love, be thou nigh in my mind, nigh in mine heart, and nigh to aid me, for I languiſh through love, for without thee, alas, I die, but when I think on thee, I revive again. O Lord, let me love thee, becauſe thou firſt didſt love me; for he loveth thee too little, who loveth any thing beſide thee, except he love it for thy ſake: for I deſpiſe whatſoever is in this World, in reſpect of thy ſweetneſs, and the glory of thine Houſe, which I have loved. Where ſhall I get words to expreſs the ſigns of thy ſingular great love toward me, through thy infinite

finite benefits, wherewith from the beginning thou haſt nouriſhed me; beſides the benefit of Creation, when at the beginning thou madeſt me of nothing after thine own image, in magnifying and exalting me above all thoſe Creatures, which thou hadſt made: and making me glorious with the light of thy countenance, wherewithal thou haſt ſealed the uppermoſt ſeat of mine heart, thereby ſevering me both from inſenſible things, and alſo from brute Beaſts, which have no ſenſe, and abaſing me but little beneath Angels: O let me go to thy holy Table; and as ſoon as *I* have taſted, ſay as St. *Peter*, *Maſter, it is good for us to be here*; if thou wilt, let us make here three Tabernacles; here let us abide ſtill; and enjoy thy contemplation, for we lack nothing now; it ſufficeth us, Lord, that we ſee thee, it ſufficeth me to be ſatisfied with ſo unſpeakable ſweetneſs. O! bleſſed ſhould I be, were *I* once admitted to behold thy brightneſs; who can ſhew me ſuch favour, O Lord,

thou

thou maiſt permit me to come thereunto. *I* know, Lord, *I* know, and acknowledge, that *I* am unworthy to enter under thy Roof; yet for the honour of thy name accept of thy Servant, which putteth his truſt in thee, but how ſhall *I* enter into thy Sanctuary to conſider thy power, unleſs thou open unto me; for doubtleſs, O Lord our God, we ſilly worms and clay are unable to enter into the houſe of thine Eternity, unleſs thou, who of nothing haſt created all things, do guid us in; O, that *I* may cry out after God, even the living God. That *I* may watch for thee, more than they that watch for the morning; and my ſoul may follow hard after thee: O that the words of thy mouth may be ſweeter to me than the hony or the hony-comb: that *I* may delight my ſelf in thy Commandments, which *I* have loved.

Read the Pſalms *for the day and the firſt and ſecond Leſſons*, &c.

Thurſ

Thurſday Morning : A Prayer for the preparation to the Sacrament.

O Moſt holy and heavenly God and Father, which, by the immortal ſeed of thy word, haſt begotten us to be thy Children, and with the ſame (as with Milk) doſt nouriſh us purely as new born babes, as alſo with divine Myſteries of thy holy Sacraments (as by a viſible word) doſt confirm and ſtrengthen us in faith and righteouſneſs, and having ſo adopted us into thy Family, continually feedeſt and nouriſheſt us unto eternal life; How ſhall *I* ſufficiently praiſe my God, or love and ſerve my Lord, who delivered me, when *I* deſerved to periſh eternally, for *I* have been proud and covetous, and hating wiſe counſels, and ſoon weary of the Offices of a holy Religion. *I* cannot give an account of my time. *I* am ſo vile that *I* cannot expreſ-

expreſs it: I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have put my own eies out, that I might with confidence, and without fear, ſin againſt ſo good a God, ſo gracious a Father. I confeſs to thee, O God, what thou knoweſt already; but I confeſs it to manifeſt thy Juſtice, and to glorifie thy Mercy, who haſt ſpared me ſo long: thou haſt concluded all under ſin, that thou mighteſt have mercy upon all: Look upon me, O God, and have pity on me, lying in my blood and miſery, my ſhame, and in my ſins, in the ſhadow of death, and in the Gates of Hell. But yet, O God, thou art the healer of our breaches, and I muſt not deſpair; and I am ſure thy goodneſs is infinite, O let the cry of my Sons blood, who offers an eternal Sacrifice to thee; ſpeak on my behalf, and ſpeak better things than the blood of *Abel*; let me love and ſerve thee uprightly and eternally, for thy Infinite love in Jeſus Chriſt our Lord, *Amen*.

Thurſ-

Thurſdays *Evening Meditations.*

NOw before the feaſt of the Paſſover, Jeſus knew that his hour was come; that *St. Joh. 13. 1.* he ſhould depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the end. The humility of this our Lord was loving and dilligent, doing all this work by himſelf alone, without the help of any other, in ſign and token of his love; for he himſelf put off his garment, girded himſelf, put water into a baſon, bore it to the place where the Diſciples ſate, proſtrated himſelf and waſhed, not their hands, but their dirty feet; and ſo himſelf lovingly wiped them with the towel wherewith he was girded, pleaſing and contenting himſelf to do all theſe things in his own perſon; teaching me herein to exerciſe the works of humi-

humility, and charity in mine own perſon, rejoycing more to do them my ſelf, than to command them to be done by others, and performing every humble work, without mixture or note of boaſting.

Let us conſider, that which paſſed betwixt Chriſt our Lord, and St. *Peter*, when he came to waſh his feet, *Peter* ſtanding aſtoniſhed at the humility of his Lord and Maſter, ſaid Lord, doſt thou waſh my feet; in which words he diſcovered a lively Faith of the excellency of Chriſt our Lord, and of his own baſeneſs, and of the baſeneſs of that work, thus the Holy Jeſus, lays every thing aſide that he may ſerve his ſervants, with thoſe hands which gives ſight to the blind, health to the ſick, and life to the dead, I (Lord) ought to ſerve thee, and to waſh thy feet, nor do I eſteem my ſelf worthy to do this work, and wilt thou waſh my feet; hence will I learn to think highly of Jeſus Chriſt, and very baſely of my ſelf; I will draw acts of admi-

admiration, of thankſgiving and of imitation.

Oh moſt good and gracious Jeſus, thou coming to the garden of Olives, began'ſt to fear, and to be heavy; whereupon thou ſaid'ſt to thy Diſciples, my ſoul is ſorrowful unto death; and he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed, ſaying, Father, *&c.*

Whence is this, that in a cold night, when others are crowding to the fire, my Lord is ſweating in the open Air; what ſweat is this which flowes in ſuch abundance from his bleſſed Body, ſo that it runs and trickles down to the ground; drops or clods of Blood, whence is it, we may ſoon know it is our Sin, cauſed this Bloodſhed; our Guilt this Sweat, *Adam* ſinned in a Garden, Chriſt there ſweats for it, his Day-luſt made this Night ſweat that we might not burn in Hell, he ſuffers this horrid Agony for a time, that we ſhould not endure a Helliſh and worſe extremity for ever, did he thus ſweat

for

for anothers Gult, and ſhall I not bleed for my own; if inſtead of the pains of Repentance, I take pleaſure in Sin, will not this coſt me my life; yes, but for my Comfort, if I be contrite, and by that put into a great Agony of Spirit, I may come out, and muſt hope I may by the Vertue, and under the conduct of this Agony of Jeſus Chriſts.

Let us dwell in Love, and we ſhall be happy, for ſee how our Lord would engage thee by theſe bonds in which thou art going to tie thy ſelf, to love the Lord thy God with all thy heart, and thy Neighbour as thy ſelf; let us go then and wait upon him, and ſhew him the love that we bear unto him. Be not diſcouraged, for when the wicked forſakes his way, and the unrighteous man his thoughts, he himſelf hath ſaid, that he will have mercy upon him. Let us give him thanks, even for this good mind which he hath put into us: and

for

for all the hopes we have that he will continue it to eternal Life.

Read the Pſalms *for the Evening Prayer, and the Firſt and Second Leſſons for the Day*, &c.

Thurſday *Evening*: *a Soliloquy, or Preparatory Prayer in Preparation to the Holy Sacrament.*

O Infinite humility, what ſhall I render unto thee, for the favours which thou haſt done me; grant me this thy meekneſs and loving gentleneſs to the end that I may find grace before thee, whom the Prayer of the humble and meek hath alwaies pleaſed, command me (Lord) what thou wilt, helping me with thy grace duely to accompliſh what thou commandeſt. O Saviour of the World, I confeſs that I am foul and defiled with innumerable ſins, whereof I cannot waſh my ſelf, for to ſin was mine, but

but to pardon them is thine; wherefore once more waſh me from mine iniquity, and cleanſe me from my ſin, and after thou haſt once waſht me waſh me yet once more, that I may come Holy to thy Table, to the end I may have a greater part with thee, with more ſecurity never to loſe it. And ſith thou (Lord) deſireſt ſo much to eat the laſt Supper, with thy Diſciples, I alſo deſire earneſtly to eat the ſame with thee, O King of Heaven, who ſtandeſt at the door of our heart knocking, deſiring vehemently that thy voice may be heard, and that the Gate may be opened, that entering into us thou mayeſt Sup with us and we with thee, come (Lord) into my houſe, for I ſet the Gate open unto thee, and with an exceeding deſire, deſire thy coming, that I may be partaker of this thy Supper. My ſoul thirſteth for thee. O Jeſus: O, that I might ſee the joy, that I ſo deſire; O that I were ſatisfied with the preſence of thy glory; for which

I do hunger and thirſt for, that where thou art, there I may be alſo, beholding thy face in glory, O bleſſed Saviour and Redeemer, Jeſus; *Amen.*

Fridayes

Fridayes Meditations.

Meditations upon the Paſſion of Jeſus Chriſt in the Morning.

I Will conſider the innocency of our Lord Jeſus Chriſt, who ſuffered for our ſins, who was moſt innocent, without all ſpot of ſin, moſt Holy, full of all Graces and Vertues, moſt wiſe and moſt diſcreet; in whom were contained the ſpiritual treaſures of the Wiſdome of God, and of his Divine Spirit, in doing good to all, who employed his whole life in doing of good, (as St. *Peter* ſaith) and healing all ſuch as were oppreſſed with the Devil, gave ſight to the blind, cleanſed the Leapers, cured the ſick, and raiſed the dead; and has opened unto us the Gates of Heaven. O, the infinite cha-

charity of this our Lord, in giving himſelf to all, he is my Father, my Maſter, my Phyſitian, my Redeemer, my Creator, my Benefactor, Eſpouſe of my ſoul, my God, and my all in all. And how a little before his paſſion, he made himſelf my meat, and my drink, to enter within me, for which cauſe I am to hold his pains as mine own, ſith he who ſuffereth them is ſo much mine, and beareth to me ſo great a love.

The Soliloquy.

O Moſt bountiful Redeemer, how well doeſt thou pay our debts with thine own pains, O that I could find out and comprehend the length and the breadth, the hieght and the depths of the charity of Jeſus; O that I could enter into his enflamed heart, and ſee the furnace of infinite fire, that burneth therein, and melt in thoſe flames, that iſſuing forth full of love,

that

that I might love as I am loved, and to ſuffer with love, for him who ſuffered for me, with ſo great Love; from this interior love burſt forth ſuch exterior ſigns and demonſtrations, as was ſufficient to mollifie a heart more frozen than Ice it ſelf, and more hard than any Marble.

LEt us now joyn together the penitent ſinner, and the devout Saint, in this one exhortation, that they approach the Table of the Lord with a ſecret affliction of Soul, and that being raiſed by Faith and enlarged by Prayer, in this conſideration, that their ſins have been the cauſe of Chriſts ſufferings. The Jewes cryed out of Chriſt, crucifie him, crucifie him, ſuch was the greatneſs of their malice, that if poſſible, they would have had him twice crucified; but yet is not their deſire too unhappily fulfilled? they crucifying him once with their hands, and we, even we Crucifying him

him again by our ſins; who art thou then that comes to Chriſt without floods of Tears, when he comes to us in ſtreams of blood; who can meditate on his wounded body, without a wounded ſoul; or veiw his pierced ſide, without a peirced heart; in which our Saviour gives us our true devotion, beſpeaking us as well as the Daughters of *Jeruſalem*, weep not for me, but for your ſelves; weep not for me or my ſufferings, in a fruitleſs compaſſion; but weep for your ſelves and your ſins in an hearty contrition. O let our hearts be raiſed by Faith, that ſo whatſoever is our affliction and pain, we may find an healing Vertue in the Blood of Chriſt, which is this Sacramental Adminiſtration, that ſo, for every ſinful diſtemper in us, we may receive an healing Vertue from Chriſt; having our Remiſſion of Sins, and our Peace of Conſcience confirmed unto our Souls, by his bleſſed Sacrament, as the Seal

Seal of Grace and the Pledge of Glory.

Now repair unto the publick Service of the Church, if not,

Read the Pſalms *for the Day and the Firſt and Second Leſſons at home,* &c.

Confeſſion of Sins, out of the Holy Bible: for Friday Morning.

I Confeſs, O Lord,

That I was ſhaped in wickedneſs and in ſin my Mother conceived me, *Pſal.*51.5.

That my heart is rebellious, like a ſtarting Bow, *Hoſ.*7.16.

That I am of polluted lips, *Eſa.*6.5.

That my tongue talketh nothing but vanity, *Pſal.*144.11.

That my Eyes are evil, proſne to luſt, St. *Mark* 7.22.

That

That my hands are ſlow to good, *Heb.*12.

That my feet are ſwift to evil, *ver.*12.

I have ſinned againſt thee, O Lord, and in thy ſight, not fearing thy Majeſty, *Rom.*3.15.

My ſins are O Lord, in quantity large, and of a great ſize, of long continuance. *Eſa.*57 8. *Pſal.*25.11.

Like a Burden of Lead, many in number. More than the hairs of my head, and I gaining nothing thereby. *Jer.*30. *Pſa.*40.12. *Ezek*13.

Not being aſhamed, *Gal.*2.18.

Knowing it to be ſin: *James* 4.17.

I reap the fruit of my fooliſhneſs. For what fruit have I in thoſe things whereof I am aſhamed, *Rom.*6.21.

My dayes are conſumed in vanity, and my years in the bitterneſs of my ſoul.

And now there is no health in my fleſh, becauſe of thy diſpleaſure, neither is there any reſt in my bones, by reaſon of my ſin.

And what ſhall I now ſay, or where-

in ſhall I open my mouth; what ſhall I anſwer, ſeeing I have done theſe things.

Out of the deep have I called to thee, O Lord: Lord, hear my Voice. *Pſal.* 130.

If thou, Lord, ſhouldeſt be extream to mark what is done amiſs, O Lord, who may abide it.

Enter not into Judgement with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified.

Behold, O Lord, though I have ſinned, yet I humble my ſelf under thy mighty hand; I am thine, O ſave me.

Spare the humble and contrite, for behold I judge my ſelf.

O taſte and ſee how gracious the Lord is, bleſſed is the man that truſteth in him.

For thy Mercies, O Lord, are Sweet, Comfortable, better than Life.

Come unto me all ye that labour and are heavy laden, and I will give you reſt.

I came not to judge the World but to ſave it. Where-

Wherefore in the multitude of the ſorrows, that are in my heart, thy comforts, O Lord, have refreſhed my ſoul.

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

My fleſh, and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.

O Lord be thou ſo to me for ever: Amen.

A Prayer out of the Pſalms.

O Lord God Almighty, and King of Eternal Glory, who doſt acknowledge him to be a bleſſed man, that abhorreth the way of ſinners, and doth meditate in thy Law day and night; teach thou me, a wretched ſinner, faithfully to ſerve thee with fear and trembling of heart, and ſeeing with all humility of heart, I do call unto thee with my voice, hear me; have mercy upon me, and ſo hearken unto my Prayer, keep me as the Apple of the

Eye, hid me under the ſhadow of thy Wings, becauſe thou art my ſtrength, my rock, and my refuge: Cleanſe me from my ſecret faults, and keep thy ſervant from preſumptuous ſins: O remember not the ſins of my youth, but ſend me help from the Sanctuary, and give me mine hearts deſire, and ſo truſting in thee, let me never be confounded; but forgive the puniſhment of my ſin, let thy mercy, O Lord, be upon me, as *I* truſt in thee, and delivering me out of all my fear, ſay unto my Soul, *I* am thy Salvation, that *I* may go into thy glorious houſe; for thou art the God of my ſtrength, let not my ſteps go out of thy paths; that *I* may love righteouſneſs, and hate iniquity. Teach me, O Lord, the way of thy Statutes, and *I* ſhall keep it unto the end: give me underſtanding, and *I* ſhall keep thy Law; yea *I* ſhall obſerve it with my whole heart: make me to go in the path of thy commandements; for therein do *I* delight for ever, *Amen.*

A Prayer.

O Bleſſed Jeſus, the Lord of *Life*, Prince of Glory, and Captain of our Salvation, who has vanquiſht Satan and all the powers of darkneſs: O give victory to my languiſhing Soul in her ſpiritual Conflicts; guide me with thy Counſels, ſuſtain me with thy grace, refreſh me with thy Comforts, preſerve me in thy Love, and Crown me with thy Glory. O Jeſus, grant, *I* beſeech thee, that ſo long as *I* am in the darkneſs of this miſty deſart, that the Eyes of my mind may behold, and contemplate the moſt ſhining light and brightneſs of thee, O God, and that *I* may alwayes praiſe thee for ever and ever. *Amen.*

Meditati-

Meditations upon the Paſſion of Jeſus Chriſt, for Fryday Evening.

THis is one of the higheſt manners of Meditating, that is, upon the Holy Paſſion of our Saviour, the which conſideration ſerveth to encourage us to endeavour our ſelves to imitate ſome part of that which is there repreſented unto us, for it is manifeſt, that all the perfection of a Chriſtian Life, conſiſteth in the imitation and following of the Vertues of our Saviour Chriſt, whereunto the Apoſtle St. *Peter* exhorteth us, ſaying, Chriſt ſuffered for us, leaving unto us an example, that you ſhould follow his footſteps, who, when he was evil ſpoken of, did not ſpeak evil again; and when he was tormented did not threaten them, but delivered himſelf unto him that did moſt unjuſtly condemn him

1 *Pet.* 2. 21.

him, he ſuffered his pains without any manner of eaſe or conſolation: he ſhut up from himſelf all the Gates, whereby any manner of eaſe or conſolation might come unto him, either from Heaven or from Earth; inſomuch, that he was content to be forſaken, not only of his Diſciples and friends, but alſo of his own Father, and of himſelf alſo; and therefore he ſaid in the *Pſalm*, I am become as a man deſtitute of all help, I am left among the dead. This is that forſaking, which our Saviour ſignified upon the Croſs, when he ſaid, My God, my God, why haſt thou forſaken me? for (as concerning the bond of Union) the Divine nature never forſook the humane nature, which it had once taken: yet as touching the conſolation, and eaſe of the pains and torments, it did wholly forſake the ſame. And therefore we ſee, that the Martyrs, when they went to ſuffer death, ſhewed themſelves very couragious, merry, and joyful; but our Saviour; being the

very fountain of grace and of ſtrength, (through whoſe vertue the Martyrs had ſuch force and courage, to be able to do that which they did,) trembled, and ſweat even very drops of blood, when he went to ſuffer pains and torments for us; for in the Martyrs the Vertue of Charity, which redounded into their Souls, cauſed them to have very great courage and joy; but in our Saviour Chriſt, both theſe and all other influences were by ſpecial miracle ſuſpended, that ſo he might drink the cup of his moſt bitter pains, pure and without mixture of any manner of eaſe or conſolation.

Conſider therefore firſt of all, that ſo profound humility, wherewith the moſt high and onely begotten Son of Almighty God vouchſafed to be contemned and leſs eſteemed than *Barrabas*; and to be Crucified upon a Croſs, between two Thieves, as though he had been a Captain and a Ringleader of Malefactors.

Conſider his ſo wonderful Patience, in the midſt of ſo many reproachful injuries

injuries and torments, and withal, his ſo paſſing great Magnanimity, in that he offered himſelf ſo willingly into the hands of his enemies, and to ſuffer the greateſt pains and conflicts that ever were ſuffered in this World.

Conſider his moſt fervent Charity, which paſſeth all underſtanding, by the which only he was moved to offer himſelf in Sacrifice for the ſins of the World, and to ſuffer Death, that he might give Life, not only unto his friends, but alſo to his enemies, even to thoſe very perſons that ſhed his moſt precious Blood.

Conſider his moſt abundant Mercy, which extended it ſelf ſo far forth, as to take upon him all the miſeries and debts of the World; and to make ſatisfaction for them, as if they had been peculiarly his own debts.

Conſider that ſo perfect obedience, which he uſed towards his Father, whom he obeyed unto death, even to the death of the Croſs; where finally bowing down his head, he offered up

unto him his moſt holy Soul, giving us thereby to underſtand, that the work of his obedience was then perfectly fulfilled; let us do as our Saviour himſelf commanded us, St. *Joh.*13.15. I have given you an example, that as I have done ſo ſhould ye do likewiſe.

Out of the Bible.

O Lord Jeſu, receive my ſpirit; O, my Life, take my Soul; my Joy, draw my heart unto thee; mine head direct me; light of my Eyes inlighten me; O, my comfort rejoyce me; my ſweet food, let me eat thee; O, word of God refreſh me; O light eternal ſhine thou over me, that I may underſtand thee, know thee, and love thee.

Read the Pſalms *for the Evening Prayer and the firſt and ſecond Leſſons for the Day*, &c.

A Prayer for the Preparation to the Holy Sacrament, for Friday Evening.

O Holy Jesus, I adore thy Mercies and thy incomparable Love, who for our sakes didst suffer such horrid and sad tortures, which cannot be remembred without a sad compassion; pity me, O Lord, pity me, dearest God, turn those thy merciful Eyes towards me, O most merciful Redeemer; for my sins are great, like unto thy Passion, full of sorrow and shame, and a burden too great for me to bear, Lord, who hast done so much for me, to purchase me blessings upon Earth, and an inheritance in Heaven, now only speak the Word, and thy servant shall be whole; let thy wounds heal me, thy Vertues amend me, thy Death quicken me; and now that I am about to address my self to come to thy Table,

O

O Lord, O that I might have ſuch a ſweet remembrance of thy Love, to encourage my hope, to excite me to all my Duty, and put an humble confidence in me, to look up unto thee again for thy Pardon; and for grace of thy Holy Spirit, to enable me to pleaſe thee better ever hereafter. Multiply thy bleſſings upon me, ſweeteſt Jeſus, increaſe in me true Religion, ſincere and actual devotion in my Prayers, patience in troubles, and whatſoever is neceſſary to my Soul's health, or conducing to thy Glory, and to ſuch a bleſſed Union with thee, that I may never more live unto my ſelf or to the World, but to thee only, and by the refreſhments of an holy hope, I may be led through the paths of a good life, to the poſſeſſion of thy Kingdome, O bleſſed Jeſu, who liveſt and reigneſt ever one God, World without End. *Amen.*

Saturdayes Meditations.

Meditations for Saturday Morning.

WHat a deal of coſt and pains do we beſtow upon theſe wretched bodies of ours only to make them pleaſing and lovely to the eye of ſome beholders, as miſerable, perhaps, as our ſelves; and yet when we have all done, we are (it may be) no better than hard-favour'd, and unhandſome creatures, and contemptible in thoſe eyes from whom we deſired moſt approbation; whatever therefore become of the outward man, let it be my care, that my Soul be veſted with my Lord Jeſus, that I may come holy to thy Table, ſo ſhall I be ſure to be ſafe, rich, amiable here, and hereafter glorious.

It was part of our Saviours charge up-

upon the Mount, take no care what to put on; but it muſt be the main care of our lives, how to put on Chriſt upon our Souls; that we may with pure hearts come to the holy Sacrament; when I have once got this on my back, I ſhall ſay, though in a contrary ſenſe, with the Spouſe in the *Canticles*, I have put on my coat, how ſhall I put it off; I have waſhed my feet, how ſhall I defile them; now what is more filthy than man conceived and born in ſin; and what is more clean and beautiful, than our Saviour Chriſt conceived of the Holy Ghoſt; *My well beloved is white and well coloured* (ſaith the Spouſe) *and choſen out among thouſands:* this moſt ſweet and loving Lord then, that was ſo fair and ſo clean, was content to receive all the ſpots and filthineſs of our ſouls; the pains which our ſins deſerved; and that he might leave our ſouls clean and free from them, what a Wonderful pity and compaſſion was it, that moved my Lord, to have ſuch a fervent deſire of the cleanneſs of my ſoul,

ſoul, that thou wouldeſt with ſo great charge and loſs of thine own blood, beſtow it upon me.

Bleſſed art thou, O my moſt merciful and loving Lord, all the Angels praiſe thee (O God) for evermore.

Now when the ſolemnity of the holy Euchariſt is celebrated, it is a day when the Sons of God come to preſent themſelves before the Lord, and we may be ſure Satan will alſo come among them, not only to accuſe every unworthy Receiver, but even to tempt the worthieſt that receives: tempt him with wandring aud worldly thoughts, with flat and dull affections; yea, it may be with Spiritual pride, with formal hypocriſie, or impure imaginations, now that we be not entangled in Satans net; we may prevent by having our eyes ever towards the Lord, our ſouls fixt and intent upon Chriſt, in the ſufferings of his paſſion, the power of his Reſurrection, the glory of his Aſcenſion, and the benefit of his interceſſion, with the enlargements of contrition, of Faith, of

Love

Love, of Prayer, and of Praiſes. For as often as I think of the Lords paſſion, I preſume much of the Love of God, and the forgiveneſs of my ſins. He bows down his head to kiſs me. He ſtretcheth forth his arms to embrace me. He openeth his ſide that I may ſee his heart flaming with love. He is lifted up from the earth that he may draw all unto him; O, my Lord, draw me to thy Table, that I may admire and Love thee; let me go with the forwardeſt affection to teſtifie how much I value thy kindneſs, to profeſs the ſincerity of my Faith to thee, and my moſt dutiful Love unto thee, and I will render to thee, O my Lord, moſt hearty thanks, that thou wilt admit me to that honour; I will hope in God, for I will yet praiſe him, who is the health of my countenance, and my God: Bleſſed be God, which hath not turned away my Prayer, nor his mercy from me.

Read the Pſalms *for the day, and the firſt and ſecond Leſſons*, &c.

S. tur-

Saturday *Morning*: *A Prayer to Jeſus Chriſt for our duereceiving of the Holy Sacrament.*

O All-ſufficient Saviour, teach me by thy great good example, obedience and ſubmiſſion to thy Divine Will: I humbly beſeech thee ſo to prepare my ſoul to the due receiving of thy Holy Sacrament, worthily, that I may thereby effectually feel, taſte, and feed on thee my Saviour Jeſus Chriſt, that I may by thee have eternal life; pardon (O Lord) pardon my unpreparedneſs to come to ſo holy and divine Myſteries, make thy Word and Sacraments alwayes ſo powerful an effectual in my heart, that I may thereby be ſanctified and renewed unto all holy Obedience unto thy Will, in the mortification of my ſinful corruptions, and renewing of thy perfect Image in me (unto

(unto holineſs, righteouſneſs, ſobriety, truth, knowledge, faith, and temperance) O bleſſed Jeſus, by thee let me have acceſs to thy Heavenly Father; that by thee he may accept me, who by thee is revealed to me, let thy innocence and purity procure pardon for my uncleanneſs and diſobedience; let thy humility extinguiſh my pride and vanity; thy meekneſs extinguiſh my anger, and thy Charity cover the multitude of my ſins: and that thou wilt with the hands of thy mercy immediately after this life receive my Soul into everlaſting joy, and felicity, there to Reign with thee for ever. *Amen.*

Sa-

Saturday *Evening* : *Meditations upon the Holy Sacrament.*

O What ſhall I do to have my Soul wholly poſſeſt with, and inebriated by thee; ſo to enjoy an eternal oblivion of all paſt evils, and the perpetual embraces of thee (my onely Good) but by coming to thy Holy Communion, and there to ſeal the promiſes that *I* have made to thee this Week, and for the future to live more holy and godly; for the time to come ſuffer me (thy Juſtice laid aſide) to ſpeak unto thy Mercy; me duſt and aſhes; yet ſuffer me to ſpeak, being it is unto the Mercies of my God *I* ſpeak and not to Man; ſay unto my Soul I am thy Salvation, but ſay it ſo, as it may hear thee ſay it. Behold the ears of my heart are before thee, open them; and ſay unto my Soul there, *I* am thy Salvation. Then will *I* haſten

ſten after thy alluring voice, and catch faſt hold on thee. O hide not thou thy face from me; let me ſee it though *I* die, leaſt otherwiſe *I* die ſo as never to ſee it: The Manſion of my Soul is too narrow to entertain thee; O let it be inlarged by thee, by my coming to thy Table; for it is very ruinous, be thou pleaſed to repair it: Cleanſe me, O Lord, from my ſecret ſins, and from my preſumptuous wickedneſſes deliver thy Servant. *I* have confeſſed (this Week) my ſins to thee, O my God; and, *I* hope, thou haſt forgiven the wickedneſs of my ſin; *I* do not contend in judgement with thee, for thou art the truth; for if thou, Lord, ſhouldeſt mark iniquities, O *L*ord, who ſhould abide it. But the true Mediator, whom in thy ſecret mercy thou haſt manifeſted to the humble; (and haſt alſo ſent him amongſt us, that we might by his example learn humility) the Mediatour of God and Man, the Man Chriſt Jeſus: And this true Mediator was alſo made known to the Saints

of

of old; that they, by the Faith of his paſſion to come, as we by the Faith of it paſt, might attain Salvation. And it was as he was man, that he was Mediatour; but as he was the Word, ſo he was no midling perſon; becauſe equal to God, and God with God, and together with the Holy Spirit, one God; how far haſt thou loved us (O thou good Father) who ſparedſt not thine onely Son, but deliveredſt him up for us ungodly: How far haſt thou loved us for whom he, who thought it not robbery to be equal to thee, was made ſubject even to death, even to the death of the Croſs; and therefore do I juſtly repoſe ſtrong hope in thee, that thou wilt heal all my diſeaſes, being my Jeſus; elſe ſhould I deſpair; for many and great are theſe my diſeaſes, many and great they are, but greater is the cure, which thou haſt provided, and well might we have imagined thy Word to have been too remote from having any alliance with us, and ſo have deſpared of our ſelves, had it not

not thus been made fleſh and dwelt amongſt us. That therefore Chriſt died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again, this is my great delight; and ſo often as I can be releaſed from other neceſſary affairs, I repair to this pleaſure of coming to thy Table, neither find I, in all theſe things which I run through, and wherein I conſult thee, any place of ſettlement of my ſoul, ſave onely in thee, behold, O Lord, I caſt all my care upon thee; let me live, and I will conſider the wonderful things of thy Law, thou knoweſt my ignorance, my infirmities; teach me, heal me, O Jeſus, in whom are hidden all the Treaſures of Wiſdome and Knowledge, Redeemed me with his own blood, for I meditate on it, I eat it, and drink it, at thy Table, and it is communicated to others, and, being poor, I deſire to be ſatiſfied therewith amongſt thoſe who eat and are ſatisfied; and they ſhall praiſe the Lord, that ſeek him. *Now*

Now repair unto the publick Service of the Church, if not.

Read the Pſalms *for the Evening Prayer, and the Firſt and Second Leſſons at home*, &c.

Saturday *Evening, A Prayer to Jeſus Chriſt for our due receiving of the Holy Sacrament.*

O Moſt ſweet Jeſus, who to ſuffer torments aſcendeſt to *Jeruſalem* with ſo great haſt, fill my heart (I beſeech thee) with that divine Love, that leaving my ſlow and idle pace, I may run to meet thee, and ſo offer up my ſelf holy to obey and to ſuffer all thou ſhalt pleaſe to impoſe or lay upon me, I do renounce all things that are not of thee; whatſoever thou wilt I will, and whatſoever thou wilt not. I forſake, and utterly deteſt

in

in my heart; O merciful Jeſus, make me to proceed from Vertue to Vertue, until I be grown perfect in thee in holy exerciſes, and Vertuous Meditations of thy Death and Paſſion, in following thine own moſt holy and bleſſed example, the blood that ran from thy bleſſed heart, waſh my ſoul from all ſin and iniquity, that I may come Holy to thy Table, and there to dedicate my ſelf again unto thee; I am not worthy, I confeſs, to be ſeen in thy ſacred preſence. But ſince thou haſt wrought in me a will to pleaſe thee in all things; I deſire that I may humbly appear and profeſs it before thee; and wait upon thee for a power to do, according to the purpoſes of my heart; and purchaſe to me thy grace, faithfully to ſerve thee, O my Lord God, my might, my life, lead me and feed me in this mortality, and at the hour of death, when I ſhall be accuſed before thee, have mercy upon me, grant me theſe ſupplications, which *I* have made to thee; this week and

by

by thy own and onely Mediation, purchaſe for me a gracious life, and a bleſſed ending, and after my bodily death, give me everlaſting life with endleſs bliſs, that I might Reign with thee, for ever and ever, in the world to come, *Amen*.

Sundays Meditations.

A Prayer on Sunday *Morning before the Communion.*

O Bleſſed and eternal Jeſus, the Lover of our Souls: who art pleaſed beſt in our love and hearty affection to thee; and wouldſt have us delight our ſelves in the thoughts of thee; who gaveſt thy ſelf a Sacrifice for our ſins; thy Body for our ſpiritual Food, thy Bloud to nouriſh our ſpirits and to quench the flames of Hell and Luſt; who didſt ſo love us, who were thine Enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame life, think the ſame thoughts, love the ſame love, and be partakers of thy Reſurrection and Immortality; but, O Lord, *I* am aſhamed and

and bluſh to lift up my face to thee; for my iniquities are increaſed over my head, and my treſpaſſes is grown up even unto Heaven. I have wrought all theſe great provocations, which *I* have confeſſed this Week, and that in the moſt provoking manner; doing evil with both hands, earneſtly; yea, hating to be reformed, and caſting thy words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil way.

Thus, O Lord, I am become out of meaſure ſinful; and ſince I have thus choſen death, I am moſt worthy to take part in it; This, this, O Lord, is in juſtice to be the portion of my Cup: To me belongs nothing but ſhame and confuſion of face eternally; but to thee, O Lord God, belongeth mercy and forgiveneſs; though *I* have rebelled againſt thee, O remember not my ſins and offences, but according to thy mercy think thou upon me: And now that I am to receive this day the bleſſed Sacrament,

of thy precious Body and Blood; O Lord. I beſeech thee, let thy holy Spirit, by the Sacrament, ſeal unto my Soul, that by the merits of thy death and paſſion, all my ſins are ſo freely and fully remitted and forgiven, that the curſe and judgement which my ſins have deſerved, may never have power either to confound me in this life, or to condemn me in the world which is to come. For my ſtedfaſt Faith is, that thou haſt died for my ſins, and riſen again for my juſtification. This I believe, O Lord, help mine unbelief.

Work in me likewiſe, I beſeech thee, an unfeigned Repentance, that I may heartily bewail my former ſins, and loath, them and ſerve thee henceforth in newneſs of life; and let my Soul never forget the infinite love of ſo ſweet a Saviour, that hath laid down his life to redeem ſo vile a Sinner. And grant, Lord, that having received theſe Seals and Pledges of my Communion with thee, thou mayeſt henceforth

ſo

ſo dwell by thy Spirit in me, and *I* ſo live by Faith in thee, that *I* may carefully walk, all the dayes of my life, in godlineſs and Piety towards thee, and in chriſtian love and charity towards all my neighbours: That living in thy fear, *I* may die in thy favour, and after death be made partaker of eternal Life, through Jeſus Chriſt my Lord and Saviour, to whom be glory for ever, *Amen.*

Meditations upon the Holy Sacrament, for Sunday *Morning: before the Prayers of the Church.*

OH how does this bleſſed Sacrament add wings to devout Souls, and wrap them up with St. *Paul* unto the third Heaven, in an extaſie of Contemplation and Love: And what, ſhall my Soul now lie groveling the earth, clogg'd and depreſt with worldly thoughts, with earthly and

nal affections; No, it may not, it muſt not; Chriſt is riſen; and therefore my heart, my ſpirit, that ſhall riſe too, and ſeek thoſe things which are above: Even unto thee, O *Lord*, my Jeſus, do *I* lift up my Soul: My Soul; but how ſhall *I* call it mine, ſeeing it is thine, thine by purchaſe, thine having bought it with thy blood; yea, is it not thy Spouſe, whom thou haſt wedded to thy ſelf by thy Spirit through Faith? and is not this holy Sacrament the Marriage Feaſt: if ſo, ſure then, my Jeſus, *I* was loſt in my ſelf till found in thee; and therefore my ſoul is now, and not till now, truly mine, in being wholly thine; My ſoul dwels not on thoſe earthly ſymbols, but by them, as by a *Ladder*, it aſcends and lifts up it ſelf unto thy heavenly riches: And thus whilſt my body feeds on conſecrated food, Oh let my ſoul be filled with thy conſecrated fulneſs; whilſt my body taſtes their wholeſome ſweetneſs, let my ſoul be ſatisfied with thy ſaving goodneſs.

O

O, my *Lord*, rebuke *Satan*, and reſtrain all earthly and carnal affections, that they do not once dare to whiſper a Temptation to my ſoul, a diſtraction to my thoughts, whilſt *I* am in Communion with thee, in prayer at thine holy Ordnance : Do thou, O *Lord*, rule me by thy grace, govern me by thy *Spirit*, defend me by thy Power, and crown me with thy Salvation.

Thou, *Lord*, the Preſerver of Heaven and Earth, thou openeſt thine hand and ſatisfieſt the deſire of every living thing ; O open now thine hand, thy bounty, thy love, and ſatisfie the deſires of my longing ſoul, which *I* here lift up unto thee.

Thou, *Lord*, giveſt bread to Man from Earth ; thou gaveſt Manna to *Iſrael* from Heaven ; Give, O give thy ſelf unto me in this Sacrament, as the true bread, the Heavenly Manna, the life-giving food of thy Church. Thou, *Lord*, art now reigning in Heaven ; Oh do thou now alſo ſet up thy

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Throne in my heart: Thou art exalted in heavenly glory; O manifeſt thy ſelf in thy gracious preſence: in thy heavenly glory, thou art the joy of holy Angels and bleſſed Saints; in thy gracious preſence be thou now the reviving of devout Souls and humble Penitents. O my Love, my Joy, my Jeſus, my Lord, be thou preſent with me in thy Sacrament, preſent more than by inſpiration, and make me preſent with thee, and that more than by Meditation; even lift up my ſoul unto thee in a ſpiritual, real, and eternal Communion. Oh the load of my ſins, the burden of my fleſh, ſo heavy, that I cannot of my ſelf lift up my head, how ſhall I then lift up my ſoul; wherefore, O my Saviour, do thou add thy ſtrength to my weakneſs, thy ſupporting grace to my fainting ſpirit, and then I will run after thee: and lift up not only my hands but my heart; not only my eies, but my ſoul unto thee: For it is not indeed the eye, or the tongue, or the hand, or the knee, but the Soul, which

makes

makes the acceptable ſervice in prayer and praiſes unto God; the devotion of the Soul, that is the very Soul of Devotion; wherefore, that I may preſent my ſelf a living Sacrifice at Chriſts Table, my beſt part ſhall be my firſt oblation, and therefore in the very preparation and entrance of this ſacred ſolemnity, ſee, O ſee, unto thee, O Lord, do I lift up my Soul.

As ſoon as the Sermon is ended, fall upon your knees, and with all reverence ſay.

ACcept, O Lord, the ſacrifice of theſe my Confeſſions, which I have offered unto thee from my tongue; made and moved by thee to confeſs unto thy name: and heal thou all my bones, that they may ſay, O Lord, who is like unto thee; I am not worthy, O Lord, I am not worthy to come into thy preſence, much leſs to eat at thy Table the fleſh of the ſacrified Lamb; O let the cry of

thy Sons blood; who offers an eternal Sacrifice to thee, ſpeak on my behalf, and ſpeak better things than the blood of *Abel*, for my ſins and the Jews Crucifi'd thee; and where ſhall I, vile wretch, appear, who have put my Lord to death, and expos'd him to an open ſhame; where ſhould I appear, but before my Saviour, who died for them that have murdered him, who hath lov'd them that hated him, who is the Saviour of his enemies, and the Advocate for Sinners, and all that I do need and all that I can deſire. Thus, O my God, I have confeſſed before thee, in this Week, my ſins, and am guilty; and unleſs thou giveſt me pardon, it is but juſt that I periſh. But, O Father, grant to me what I have aſk'd, even though I deſerve it not, and make me to be what thou haſt commanded: give unto me what thou haſt deſigned for me; enable me for the Reception of the bleſſed Sacrament, the work thou haſt injoyned me to, and bring me to the place, which thou haſt

haſt prepared for them that Love thee: that by thy mercy, having my infirmities covered, and my ſincerity accepted, I may at laſt be admitted into the Joy of my Lord, through the Merit of Jeſus Chriſt my bleſſed Saviour and Mediatour, *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament, out of the Pſalms.

HAve mercy upon me, O God, after thy great goodneſs, accord- to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

For I acknowledge my faults, and my ſin is ever before thee.

Againſt thee only have I ſinned, and done this evil in thy ſight, that thou mighteſt be juſtified in thy ſaying, and

and clear when thou art judged.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean, . thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins, and put out all my miſdeeds.

Make me a clean heart, O God, and renew aright ſpirit within me.

Caſt me not away from thy preſence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and eſtabliſh me with thy free Spirit;

Thou ſhalt open my Lips, O Lord, and my mouth ſhall ſhew forth thy Praiſe.

Lord, I am not worthy that thou ſhouldeſt come under my Roof, *St. Matth.*

I have ſinned, what ſhall I do unto thee O thou preſerver of men;

I will take the Cup of Salvation, and call upon the name of the Lord: I will pay my vows unto him now in the preſence of all his people.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his Blood, which ſpeaketh better things than that of *Abel.*

By his Agony and bloody Sweat, by his Croſs and Paſſion, Good Lord deliver̃ me.

O *L*amb of God which takeſt away the ſins of the World, grant me thy Peace.

O Lamb of God which taketh away the ſins of World, have mercy upon me.

Glory be to the Father, &c.

Immedi-

Immediately before Receiving.

I Come, Lord Jeſus, I come; O take me to thee for thou loveſt me, and haſt prepared a Table for me in the ſeat of Love.

O Holy Jeſus, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to embrace and receive all Mankind into thy boſome.

O bleſſed Jeſus, let the Blood that ran from thy bleſſed Heart, waſh my ſoul from all ſin and iniquity, and purchaſe me thy Heavenly Grace and Benediction.

O Lamb of God, thou haſt ſaid, that he that eateth thy fleſh, and drinketh thy Blood, hath Eternal Life.

Behold the ſervant of the Lord, be it unto me according to thy Word;

Lord I am not worthy thou ſhouldſt come under my Roof; but ſpeak the word, Lord, and thy ſervant ſhall be whole.

After

After Receiving of the Bread, Pray.

BLeſſed be the Name of my Gracious and bleſſed Saviour Jeſus; for giving me thy precious Body to be the food of my ſoul; (and grant that what thou haſt given me for remiſſion of my ſins, may not by my fault become the increaſe of them;) and now, O God, I humbly preſent to thee my Body and Soul; Do thou make them fit for thy ſervice: that as I have given my members to ſin and to uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the dayes of my *Life*. *Amen, Amen.*

Before

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of our Lord:

O let this Blood of thine purge my conſcience from dead works to ſerve the living God.

Lord, if thou wilt thou canſt make me clean. O touch me, and ſay, *I* will, be thou clean.

After receiving of the Holy Cup, Pray.

IT is finiſhed: Bleſſed be the Name of our gracious God; bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving be to him that ſitteth on the Throne, and to the Lamb for ever and ever.

A Thanksgiving.

O Lord thou haſt ſeal'd to me the Covenant of thy Grace made to me in and through thy Son, and aſſur'd me of the forgiveneſs of my ſins, the power of thy Grace, and the enjoyment of thy Love, upon the conditions of Faith, and Repentance. Let me never forget this great Love, or ceaſe to remember this dear Lord; but carry the thoughts of him and it into all my affairs, that they may regulate and direct the actions of my life, to the promoting his Honour; and expreſſing my acknowledgements of his goodneſs; thou haſt made me, and fed me, and bleſſed me, and preſerved me, and ſanctified me, that I might love thee, and thou wouldſt have me to love thee, that thou may'ſt Love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy ſervants loved thee; that ſo

ſo at laſt I may partake of his Glory, and enjoy the full manifeſtation of his Love, through his Merits and Mediation, in his Heavenly and everlaſting Kingdome, *Amen.*

Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepheard of the Sheep, through the Blood of the everlaſting Covenant, make us perfect in every good work to do his will; working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever, *Amen.*

Here riſing up, and making thine humble adoration before the Throne of Glory, ſay,

Hallelujah; Salvation be unto our God, and to the Lamb for ever. *Amen.*

Depart with a glad heart, and a chearful countenance.

Thanks-

Thanksgiving, after the Receiving of the bleſſed Sacrament, at home.

O Almighty and Eternal God; what worthy praiſe can I give unto thee, by whoſe goodneſs I was created, by whoſe mercy I was redeemed, by whoſe power I am preſerved, and by whoſe grace, I hope, to be glorified: and for all other thy bleſſings and benefits which I enjoy both in ſoul and body; and eſpecially for feeding me this day with the precious body and blood of Jeſus Chriſt; I will therefore offer unto thee the ſacrifice of Praiſe and Thankſgiving, and always praiſe thy holy Name; O Lord; I heartily repent me of my many ſins, which *I* have confeſſed to thee this week paſt, and am heartily ſorry, when *I* conſider how unprofitably and wickedly, *I* have ſpent my life hitherto: *I* de-

deſire, O Lord, to amend what is amiſs in me, *I* earneſtly entreat thee further, that whatſoever is in me vicious, or contrary to thy bleſſed will, may by vertue of this bleſſed Sacrament, be rooted out of me, that my ſoul may become a fit habitation for thy holy Spirit; let it be to me the abſolution of my ſins, the confirmation of my Faith, and the only delight of my Soul; what ſhall *I* return unto thee for all thy love; what ſhall *I* give unto my Lord, who hath given himſelf for me; *I* have given thee my whole ſelf, and now devoted all the powers of my ſoul and body to thy ſervice; and, *I* think, my ſelf happy, O bleſſed Jeſus, in the choiſe *I* have made of thee, for my Lord and Maſter. I rejoyce in the diſpoſal *I* have made of my ſelf to thy ſervice and obedience, for a World *I* would not revoke my conſent to be abſolutely ruled and governed by thee, as long as *I* live. Grant, O Lord, that *I* may hereafter faithfully follow and ſerve thee, who

who haſt at this time ſo lovingly vouchſafed to come to me; and becauſe (through my infirmity) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy power, and draw me after thee; that I may walk in the ſtrength thereof all the dayes of my life; and at laſt be brought by thy merits, to that place of Glory where thou doſt reign, together with the Father and the bleſſed Spirit, for ever. *Amen.*

Behold thou art made whole, ſin no more leaſt a worſe thing come unto thee, St. *John.* 5. 14.

Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy Name, *Pſal.* 103.

Praiſe the Lord, O my ſoul, and forget not all his benefits.

Which forgiveth all thy ſin, and healeth all thine infirmities.

Which ſaveth thy life from deſtruction, and crowneth thee with mercy and loving kindneſs.

Which

Which ſatisfieth thy mouth with good thiugs: *&c.*

The Peace of God which paſſeth all underſtanding, the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the hour of death. Amen Amen.

Some

Some
MEDITATIONS.

To Live well after Receiving the Holy SACRAMENT.

THere ought to be a ſpecial care of our life after the Holy Sacrament, as well as before, and in Receiving: for though a man may come conveniently prepared, yet if we be careleſs, and look not to our Life, after the duty is done, we may marr all; but Faith teacheth us, that there is another life after this, and that there ſhall be a general judgement of all our works, and that we ſhall receive, either everlaſting Glory for the good, or elſe everlaſting pain for the evil; but in this our corrupt age, Chriſtians are found to be very weak and feeble in their Faith, and ve-

very diſſolute and licentious in their lives; becauſe they eat not of this divine food; and therefore in the end they periſh and die for hunger, as the Prophet ſignifieth, when he ſaid, *Eſay.* 5. 13. Therefore was my People carried away into Captivity, becauſe they had no knowledge of God, and their Nobles periſhed for hunger, and the multitude of them died for Thirſt. For this cauſe hath the wiſe Phyſitian our Saviour Chriſt, (who hath felt the pulſes of our weakneſs) ordained this moſt holy and Divine Sacrament; and for this purpoſe he hath inſtituted the ſame in form of meat, that the very form wherein he did inſtitute it, might declare unto us the effect it worketh, and withal, the great need our Souls have of the ſame. O that man would underſtand by this, the great neceſſity they have of this Divine Sacrament; by means of this Divine meat, the ſoul is united to the Spouſe: by this, the underſtanding

is illuminated, the memory quickned, the will enamoured, the inward and ſpiritual taſte delighted, devotion increaſed, the good motions awaked, our weakneſs fortified; and by means of this Divine meat, we receive ſtrength to aſcend up even to the Hill of Almighty God.

What tongue is able fully to expreſs the excellency of this moſt bleſſed Sacrament; who can give worthy thanks for ſo great a benefit; who will not be altogether reſolved into tears, when he ſeeth the Almighty God united unto him; aſſuredly, the more we go about to conſider the excellency and Vertues of this Sovereign myſtery, the more do we want words to expreſs it; and the more doth our underſtanding fail us therein.

Now what pleaſure, what ſweetneſs, what delightful ſavours of good life, doth the ſoul of the juſt man feel at that time, when he receiveth this divine Sacrament; there is none other ſound heard at that time, but

only ſweet ſongs of the inward man, vehement burſting out of holy deſires, yielding of thanks, and uttering of moſt pleaſant words, all tending to the praiſe of our Saviour Chriſt, her beloved. There the devout Soul, through the Vertue of this moſt holy and reverent Sacrament is altogether renewed and repleniſhed with joy.

There ſhe is recreated with devotion, fed with peace, fortified in Faith, confirmed in hope, and tyed faſt with bonds and knots of charity unto her moſt ſweet Saviour and Redeemer, whereby ſhe waxeth daily more fervent in love, more ſtrong in reſiſting temptation, more prompt and ready to ſuſtain labour and travel, more careful and diligent to do good works; and moſt deſirous often to frequent this holy Myſtery. Such are thy gifts (O ſweet Saviour) ſuch are the works and delights of thy Love, which thou art wont to communicate to thy friends, by the means of this Divine Sacrament, and this

thou

thou doeſt, to the end, that we, being filled with theſe ſo great and mighty delights, ſhould deſpiſe all other vain and deceitful delights.

Conſider now, if there may be found in the whole World, any greater argument of Love, than that Almighty God ſhould give us his own body for our ſpiritual food and relief; we may read in many Hiſtories, that ſome Mothers have (being conſtrained with extream hunger) embrewed their hands in the fleſh and blood of their own little children, to ſuſtain themſelves with feeding upon them, and that for the great deſire they had to live; but who hath ever Read that any Mother hath fed her Child, that was ready to periſh and die with hunger, with her own fleſh? Or that ſhe would be cruel to her ſelf, to be pitiful to her Child; certainly there was never Mother yet living upon the Earth that ever did ſuch a deed. But our moſt loving and ſweet Saviour Chriſt, paſſing any Mother in Love,

perceiving us to be ready to periſh and die for hunger, and ſeeing withal that there was none other way to maintain our lives, than to give his own life for ours, and his fleſh for ours, cometh down from heaven, and yieldeth his body to be cruelly put to death, that thou mighteſt preſerve and ſuſtain thy life with this Divine meat, let us be adorned with all Vertues, after the Receiving of the Holy Sacrament, that we may inwardly be ſuch as outwardly we ſeem to men; and with reaſon thou oughteſt to be much more within, than is perceived without; for God beholdeth us, whom we ought moſt highly to reverence whereſoever we are, and walk in purity, like Angels, in his ſight; for it is great Providence to lay aſide, for the ſervices of God, and the buſineſſes of the Spirit, as much as we can; (at the leaſt once a day, at morning or at night. In the morning fix thy good purpoſe; and at night examine thy ſelf what thou haſt done?

how

how thou hast behaved thy self in thought, word, and deed?) because God rewards our minutes which is spent in his Service, with long and eternal happiness; and the greater portion of our time we give to God, the more we treasure up for our selves; and no man or woman is a better Marchant than they, that lay out their time upon God, and their Mony upon the poor; for he, that seeketh any thing else but God, and the salvation of his soul, shall find nothing but tribulation and sorrow. Neither can he remain long in peace, that laboureth not to be the least, and subject to all.

God hath given every Man and Woman work enough to do, that there shall be no room for idleness, and yet hath so ordered the world, that there shall be space for devotion. He, that hath the greatest businesses of the world, is called upon to spend more time in Meditation; in the dressing of his Soul for to come to this Holy Sacrament.

O moſt wonderful Sacrament, what ſhall I ſay of thee? with what words ſhall I commend thee? thou art the life of our ſouls, the medicine for our wounds, the comfort in our troubles; this is the memory of our Lord Jeſus Chriſt, the teſtimony of his great love, the pledge of everlaſting felicity, and the treaſure of the the Chriſtian Life; Now then, what glory can be greater than this? what gift more precious? what benefit of more value? what greater token of Love? let all the works of Nature keep ſilence, let all the works of Grace give place; for this is a work exceeding all workes; and a ſingular grace above all graces, therefore let us ſerve God in coming to this holy Sacrament even all the days of our Life; that this life being ended we may live with him for ever and ever.

Now therefore (O moſt mellifluous love) open the eyes of thy faithful people, open them, I beſeech thee, (O moſt divine light,) that with the bright

bright beams of a lively faith, they may know thee, and dilate their hearts, that they may receive thee into them; that, being inſtructed by thee, they may ſeek thee, repoſe their truſt in thee, reſt in thee; and finally, by means of this moſt holy Sacrament, be united with thee, as Members with their Head, and Branches with their Vine; and enjoy the influence of thy grace for ever and ever, world without end, *Amen*.

The End.